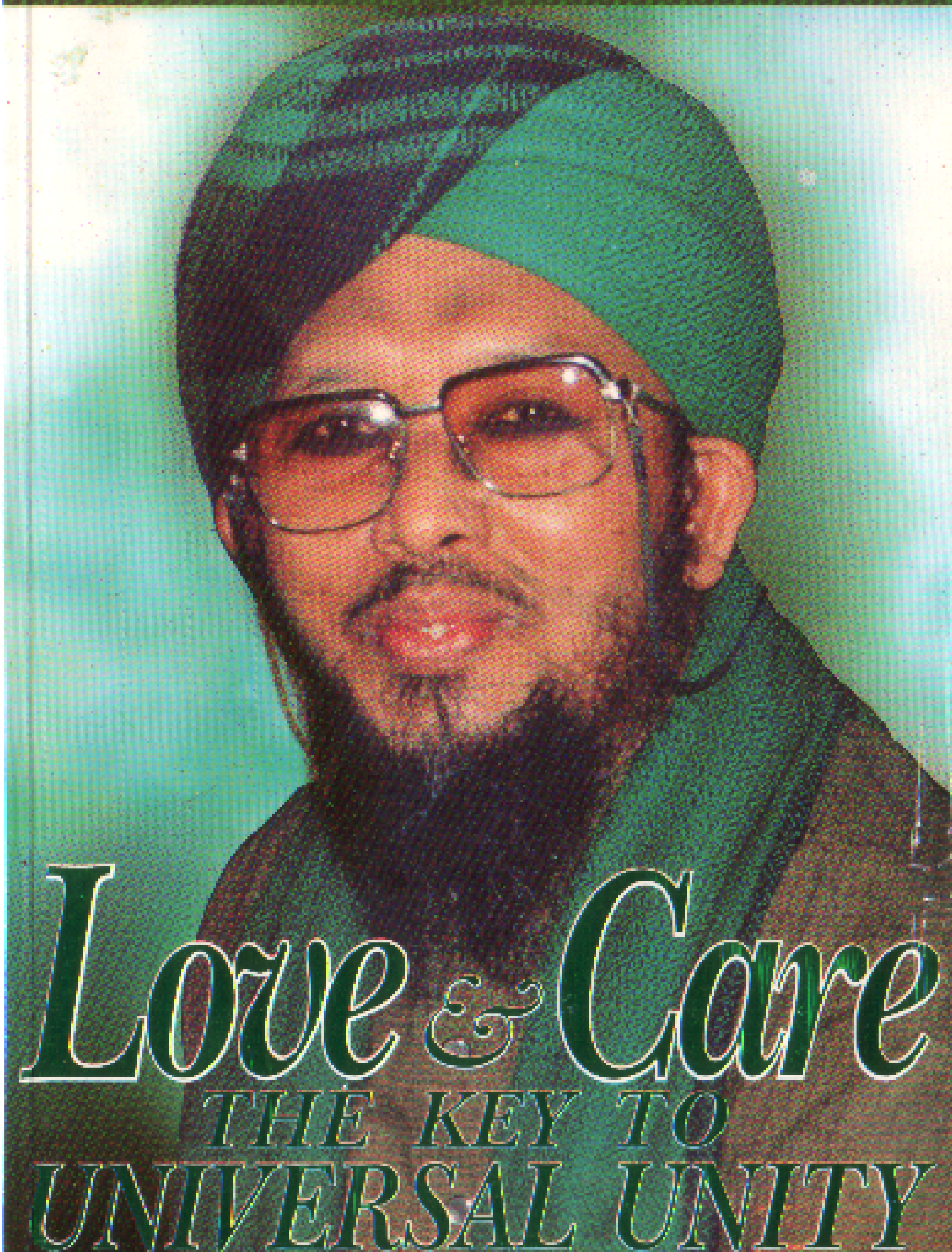
ABUYA SHEIKH IMAM ASHAARI MUHAMMAD



Love & Care

THE KEY TO UNIVERSAL UNITY

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ABUYASHEIKHIMAIM ASHAARI

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ABUYA SHEIKH IMAM ASHAARI
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ABOUT THE AUTHOR

Abuya Sheikh Imam Ashaari Muhammad At-Tamimi is the founder and leader of Darul Arqam, an Islamic jemaah from Malaysia. His intention is to revive global peace and harmony which is engulfed with various sorts of crises by implanting and again nurturing love and care amongst mankind regardless of their ethnic group, religion and country.

In his struggle to restore universal unity, he gives emphasis on the effort to bring back mankind to his pure instinct that is longing for goodness and hating badness. He concretely believes that peacefulness, serenity and harmony will be revived when man has really devoted themselves to God, the Greatest Creator and live affectionately with one another.

Abuya Sheikh Imam Ashaari Muhammad At-Tamimi possesses a grand vision which is accumulated in sixty four books that he wrote, which covers the whole aspects of life, both the spiritual and physical; in this world and the Hereafter.

Through darul Arqam, he puts into reality his mind by implementing an independent living systems which portray Islam as a way of life to be exemplified by the society.

Besides being the leader to ten thousand followers and millions of sympathisers in the whole world, he is also a philosopher, economist, social planner, administrator, *da'i,* politician, writer and poet.

He is convinced that the Muslim *Ummah* will one again be revived through the struggle of love, care and subtlety, so that a model is created to mould every aspect of our lives such as in economy, politics, social, education, culture and current issues.

As an economist, Abuya Imam Ashaari Muhammad At-Tamimi has implemented an Islamic economic system based on a policy which is unique and fair throughout the Al-Arqam Group of Companies. To him, economy is the most important additional strength in the struggle to defend the poor and the destitute people, in order to uphold justice in the life of man.

In his opinion, the material development should be based on spiritual development. When the spiritual self has been nurtured, the material development will save man.

Thus, the initial step he takes is to renurture the feeling of God's existence in man, before putting them in the various fields of work for material development. He wants to shape a generation whom with their hands would rule the world but their hearts have no greed for it.

Abuya Imam Ashaari Muhammad At-Tamimi is an international figure who actively spreads Islam and performs the community works

through the whole world. Now darul Arqam has a chain of information and mubaligh centres in South East Asia, Australia, New Zealand, Europe, the United States of America, the Middle East, China, Uzbekistan, Turkey, Japan and India.

He is confident that the Eastern world will be the main centre of activity for the peacefulness and prosperity in the material and spiritual aspects. His leadership has been acknowledged and accepted in the Middle East, Uzbekistan Yunnan and other Asian countries. This is proven when the Cheng Ho Research Foundation in Yunnan, China, appointed him as the permanent Honorable President in 1993.

From the publisher

FOR SUCH a long time, the world is devoid of love and care which has resulted in the outbreak of several series of world wars, wars between countries and civil wars. Even within a family, an institution that should be the base to nurture love and care, ‘wars’ often occur between husbands and wives and between parents and children.

Since man has not savoured the joy of love and care for such a long time, they have become immuned, thus they do not consider this a problem. When in fact love and care which is a basic natural instinct, no matter what, must be catered for. As a result, harmony and happiness fade away day by day, whether we realise it or not.

There are those who notice this problem and want to overcome it, but they do not know the cause and how to solve it. As a result, they only cure the symptoms and not the causes to the deterioration of love and care. The bottom line is, the entire world has lost the key of how to open the door of love and care which has been closed for hundreds of years.

This book offers a clear formula towards bringing love and

care into existence in every single human being regardless of ethnic group, religion and skin colour. In his sixty-fourth book, Abuya Imam Ashaari Muhammad At-Tamimi brings the *ummah* message to the whole mankind. Not only that, he presents to the world the model of a loving and caring society through Jamaah darul Arqam which he has founded and led for the past 26 years.

Hence this book does not attempt to present a meaningless mental exercise to hypothesise, philosophise or theorise but to present an idea (mind) that has been implemented in real life. His approach is very different from what has been practised by other leaders, writers, sociologists and psychologists who have been discussing love and care before this.

This book should be taken seriously by all levels of the society since the writer's approach will truly touch the readers' hearts until the truth is admitted by the readers' spiritual instinct, except those who are prejudice and have self interests.

Preface

الحمد لله رب العالمين الذي هدانا الى الصراط المستقيم
بأن لا نكون من الضالين والصلاة والسلام على الرسول
الكريم الذي أبان لنا السبيل القويم وعلى آله وأصحابه
ومن تبعهم بإحسان الى يوم الدين

WHY IS THE WORLD today in this state and condition? Why are the differences and divisions of human beings into various ethnic groups, languages, nations, religions, culture, skin colour and social status, separate rather than unite the people? They are all homosapien sapiens, descendants of Adam and Eve. Why do not these people live together in harmony, know each other well, be communicative and cooperative, have a sense of belonging towards each other, be united and live like brothers and sisters? After all, their feelings and needs are similar.

Why is there a huge obstacle that hinders communication between the continents, so much so that it is totally cut-off? In fact tensions, prejudices, crises and wars exist between the continents. Why should there be an iron curtain between the

countries which cuts off communication and makes it difficult for the people to visit each other? In fact the people of two neighbouring countries do not get to know each other. Instead they tend to have conflicts and problems. To the extent that they never realise they have many neighbours who are humane like them.

Why is not there a sense of being in one big family among the people in a country? Whereas they have a common leader and the country is theirs. In fact in some countries, they are people of the same race who share the same language, culture, and religion. In such a case, what has happened to their sense of belonging, which would enable them to work together? Perhaps it does not exist at all. As a result, they lead a very individualistic life, thus neglecting their own fellow country-men.

Such a life is led by people who have lost the guidance to build a united society, to work together and to help each other. Whereas such guidance is required to develop an ideal life of togetherness and to cater for their common interest so that continents, countries and individuals are able to co-exist. Then only human society will be seen to be different from that of animals and plants. Humans are then able to live in harmony and happiness as well as to experience universal peace and security.

I view this matter with great concern. It is very important that we find the right solution to this problem. And, that solution must be precise and practical. If this world is seen like a big house with a head leading a large family, the condition has become truly chronic. The head seems to have lost control over his family members. All of them could not be organised and disciplined, neither could they be advised.

The situation is always tensed, full of crises, quarrels and power struggles. Everyone becomes individualistic and dis-likes each other. They live together but they do not feel happy,

secure or peaceful as one family. Neither can they see the beauty of staying together.

How do we save this situation? If it is not saved, the world will be ruined. Man will lose his humanity and live in hell, one that he himself creates.

I believe that there is a key that could solve this problem and reduce its complexity. It is love and care. Man, regardless of his race, language, religion and skin colour, wherever he may be and whatever status he possesses in society, is born with the instinct to love and to be loved. If he feels that he is loved by others eventhough the person is from a different race or religion, he will be touched by it. It makes him happy and he finds it easy to get along with that person.

A cruel leader if showered with love by his followers or people will become more humane and gentle. If children express their love to a violent father, he will eventually turn soft and gentle.

This is the secret. He is born with the need to be loved. This is what we call natural instinct. Love would bring continents and countries closer to each other. It would tie men to become brothers eventhough they come from different races and have different languages, culture, religion, skin colour, social status and so on.

The need to be loved and the existence of such feelings in every man's heart is endowed by ALLAH since the day he was born. ALLAH who creates man on earth has provided these feelings of love and care in every man. Man need not learn, request or work for it. It is there in him right from the moment he was born. This is known as instinctive feeling which is a natural characteristic. Everybody, men and women have it either they are a leader or follower, parent or child, husband or wife, teacher or student regardless of their race and religion.

With this instinctive feeling, man is actually one and equal.

This need to be loved is a universal feeling. It puts mankind in one single row and there is no difference between them. If this feeling exists amongst them, they will unite and be considerate towards each other. Thus, this is how it should be because that is what every soul needs. It is the basic spiritual rights of all mankind that must be fulfilled. There is no man who does not need it. In fact, without it, man will lose his happiness.

Children will not be happy if they do not get love from their parents. Similarly, parents too will suffer if their children do not love them. Students will not be happy if they do not get love from their teachers. Likewise, teachers too would suffer if their students do not love them. Wives like to be loved by their husbands. While husbands would suffer if their wives do not love them.

Leaders too, would want to be loved. So do followers, friends and vice versa. In short, everybody needs love from someone. It makes them happy if they are loved. Otherwise, he will feel disappointed and empty. However, man today seems to be the victims of unfortunate circumstances, because they don't get what they need most. Husbands do not get the love they want from their wives. Wives too do not get love from their husbands because both husbands and wives do not know how to shower love, although love is what they need.

This is what mankind suffers throughout the world. As a result, they become tensed, restless, emotional, frustrated and some would even commit suicide. Eventhough he is rich, highly know-ledgeable or highly ranked, he expects to be loved. Yet he himself does not know how to love others. Thus, because of that, he is not loved by others. When you hurt somebody, others will feel hurt, too. They will lose their sympathy and respect for you. Eventually, feelings of hatred and annoyance will grow and worsen. Love will then totally perish.

Such is the condition of the world today. Men would live

together in a society but they are always in conflict with each other. Instead of love, hatred becomes the order of the society. Life would be empty and the people would suffer. How would we solve this problem? Where would we find a way out?

With ALLAH's will, I will try to point out several practical steps in giving and receiving love amongst mankind, regardless of their race. It is hoped that we will be able to lead a life that is beautiful, peaceful, secured and happy. Universal unity would then ensue in this world. That is, when man from all races and all walks of life know how to give and find love. Insha- ALLAH.

0 ALLAH! Please grant my small effort to save the world as you have decreed. May our life in this final era be given the chance to savour a life attained by the people during the early era.

Rewards from this effort if there be any, 0 ALLAH, do convey them to all those who have done good deeds to me. . Not to forget of course, my parents, teachers, particularly Prophet Muhammad and Sayidi sheikh Muhammad bin Abdullah as Suhaimi, *baqiatullah* (the Preserved One).

ABUYA ASHAARI MUHAMMAD

introduction

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

EVERYBODY NEEDS TO BE loved and cared. We would be happy if someone loves us and we would be sad if someone hates us. That is the nature of every people's heart, irrespective of creed or religion. This is what we call natural instinct. This natural instinct could not be removed from our heart. And no heart is devoid of this instinct. It is part and parcel of human life. It needs to be taken care of and fulfilled like the needs to eat and drink which are instinctive needs that cannot be ignored but must be satisfied. Otherwise, life would be incomplete and happiness will be gone.

To challenge our own pure instinctive needs is just like hurting ourselves. Just like someone who rejects marriage, he is actually going against his own instinctive needs. That is equivalent to hurting himself. Instead, if we care for our instinctive needs and satisfy its requirement, we have fulfilled our responsibility towards our own selves. We would then feel

satisfied, entertained and happy.

Someone who is loved by others would feel that his natural instinct has been fulfilled. This makes him calm and happy. On the other hand, if someone feels that there is no one who loves him, and he feels everybody despises and hates him, his heart and soul would experience emptiness so much so that he feels life is meaningless and is pessimistic about the future. He would suffer from dejection and humiliation. He would feel lonely and isolated in the midst of a crowd. Life seems to be meaningless, therefore he would rather die. If he does not possess iman (faith), this man would normally decide to take his own life.

Indeed, failure to fulfill one's natural instinct would cause psychological depression, that could lead to suicide. It could also lead him to kill somebody. Unlike one who suffers from physical sickness, one would still be able to bear the agony and would persist in fighting for his life. It is a fact that we should be particularly concerned so that we would consider matters relating to human heart and soul with utmost importance. Thus, its need must be fulfilled while educating and controlling it must be given priority.

Man should not forget his responsibility to provide spiritual nutrition to his soul. Like our physical organs, soul and heart too needs care, food, control and spiritual enhancement. We should not only beautify our face and body, neglecting the heart and soul by leaving them dry and empty. As a matter of fact, even if the care of the face is not neglected, one's heart and soul which are empty would cry foul and would create many problems.

To be loved and cared is the basic need of all human beings. In fact it is the basic right of one's spiritual self and it gives satisfaction. If man is not given his basic physical needs such as food, shelter, clothing and others, he will suffer hardship but the hardship would not drive him crazy, make him commit

suicide or kill others. Seldom has this happened that the poor suffers mental disorder, commits suicide or resort to killing others. But if the basic rights of one's spiritual self is not fulfilled, one will be spiritually impoverished and his soul would suffer. Consequently this could lead one to suffer mental breakdown, commit suicide or kill others.

We frequently hear that children who do not get the proper attention from their parents would run away from home. Husbands who were not entertained at home would become wild. Wives who do not get their needed love become anguish and hostile. The poor who hate the rich would bear malice and would even commit theft and murder. Various kinds of societal problems would emerge if the soul is not properly managed.

If man feels he is loved, that is his need is being satisfied, then his soul is cured until he feels strong, healthy and energetic. He feels glad and is full of joy and happiness. He gains an inner strength to work, study, struggle, perform tasks and others. Indeed this would be so if the soul is strong and strengthened as the basic spiritual need is nourished. It means that love and care from others is a supplement to the soul. It strengthens the soul to motivate the physical to work. A strong soul will motivate and drives the human organs to work.

On the other hand, a man with a weak soul due to the deprivation of the basic spiritual nutrition, will be tired, listless and lonesome. He is easily disillusioned, frustrated and disappointed. He is like a balloon with insufficient air in it, lacks energy and power to float in the sky. Such would be a man who possesses weak soul. He lacks the strength that could initiate his physical parts, to be dynamic and energetic. He is like an ailing man, too weak and feeble to face problems in life.

To look into this problem realistically, let us make a comparison between a family with all its members loving each other and a family with all its members having indifferent attitudes. Would the situation in their life be different? Of

course the answer will be different. The home full of love and care will be coloured with happiness, joy and. beauty. The life of each family members will be well organised and well disciplined. Everyone performs his or her responsibility spiritedly and effectively. We would feel comfortable in the company of such a home.

While in a home without love and care, the situation is apparently messy with crisis as well as with dispute and quarrel. The situation looks listless, bored and disorganised. It lacks a proper system and with each family member seems to work individually and no cooperation in building a happy family. We would be uncomfortable in such homes.

The same situation applies in the office, factory, school, village, state, nation and the entire world. Life would surely be different in a country where all the people shower love on each other to that of a country where its people hated each other.

Therefore, it is vital that we endeavour to be loved and at the same time love others. If we are children, try to get the love of our parents. If we were parents, make sure that our children love us. Only then there exist in a home where parents love their children and the children love their parents.

Again, if we are the husbands, we must make the effort so that our wives love us. If we are the wives, we must make the effort so that our husbands love us. If we are school teachers, we should attempt to get the love of our students and in return the students must attempt to love their teachers. Leaders must attempt to make their followers love them while follower! must find ways to make their leaders love them.

In a village or a country where the society is poly-ethnic, each ethnic group must attempt to get the love of other ethnic groups so that there will be national unity and peace. When there is an effort by both parties to fulfill the instinctive needs, in both directions, then everybody would taste happiness and

contentment in life. With that will emerge a sense of togetherness and an attitude to co-operate with one another. Hence, a secured society and civilization would then be established. insya-allah (God willing).

A true caring society surely would be most forgiving if there are faults and mistakes among members. Each mistake will not be exaggerated and inflated. Neither would it be a problem. Everybody would be tolerant and there will be a lot of give and take. In fact, each member would be even willing to sacrifice his personal interest for the sake of others.

Within such a society, crisis and animosity would be kept to minimum. Societal illness such as malice, suppression, back-stabbing, fraud, cruelty, prejudice, quarrelsome, war and so on could be overcome or at least it would rarely occur. All these are due to the existence of love and care. This is a peaceful, prosperous and harmonious society that we have discussed and dreamed of. In the Quran, ALLAH says:

> *"'A territory fair and happy, and a Lord Oft-Forgiving."*
>
> (Sura Saba': 15)

This is the state of the world that could be called a paradise- that is a transitory paradise (called the *Al-Jannatul Ajilah).* If man succeeds in building paradise in this world, there would be an opportunity for him to strive for the real Paradise after his death. However, to strive for that Paradise is more difficult. Nevertheless, if one could not even achieve this transitory Paradise, there is no hope for him to get that real Paradise in the world Hereafter.

So, let us think and endevour to achieve this transitory paradise first. Truly, the world today is not yet a transitory paradise but it is more of a hell. Today's world is filled with tales of war, murder, aggression, suppression, cruelty, ill-deeds, immorality and vice. Goodness is minimal, love and care is almost non-existence, whilst justice, peace, security and

happiness have become oblivious. This is not called paradise.

Man's soul suffers because it is not given its nutrition. But if only the physical poverty is being the concern while impoverishment of the soul is not solved, life will be lopsided. The physical and spiritual no longer coincide or parallel each other. On the surface they are interacting and they live together in one society, but their hearts are empty, disunited and prejudiced, habour spite, full of malice, hatred, stinginess and others. In the Holy Quran, it is stated:

> ***"Thou wouldst think they were united, but their hearts are divided."***
>
> (Sura Al-Hashr: 14)

How and what must be done so that others can love us and we also love them? What is the secret so that we can make the effort to be loved and to love others? What are the motivation and hopes to strive in building this society of love and care?

Hopefully you are prepared to be with me until the end of this book so that we could explore to find the mysterious path of life, but full of success.

People work but in a condition of force; they interact and smile involuntarily, work involuntarily, obey instruction involuntarily. Eventually there emerges a society where life is full of hypocrisy as a result of a diseased heart which has infected the social life. When people work under pressure, the fruits of labour would be futile. Development and success is just empty rhetoric. Everybody thinks about their own self-interests which are limitless until the people and society are neglected without due attention and care. This is what is happening now.

Realising this fact, let us struggle and sacrifice to redevelop a life of love and care. Let us ponder why people do not love us and why we also do not love others. Why others are angry at us and we are angry at others?

How and what must be done so that others can love us and we also can love others? What is the secret so that we can attempt to love others and be loved? What are the motivation and hopes to strive in building this society of love and care?

Hopefully you are prepared to be with me until the end of this book so that we could explore in search of the path of life that is mysterious but full of success. Probably we would be burdened in obtaining these fruits, but prepare yourself because a patient has to be willing to be operated in order to gain the desired health.

Chapter 1

The Meaning of Love Amongst mankind

GOD ENDOWS VARIOUS kindsoffeelings in every man. This feeling has spiritual value and its place is in the heart. That is inside the soul. One of the feelings is love.

What is the definition of the feeling of love? The feeling of love is one's inclination towards or deep attraction of one's heart towards someone else. Or love towards those other than human beings that is other objects and species. Or a man's heart can also fall in love with ALLAH, but this rarely happens.

Here we would like to emphasize on love amongst mankind. Because it is prime and important to man himself besides loving ALLAH which is greater and more important. Then the main focus of this book is to widely elaborate love amongst mankind.

The presence of love or strong inclination of the heart towards others has its own reason. That is due to the capacity to attract and sooth one's heart. There are various capacity of

attractions. Some are natural and some are obligated.

Among the things that attract one's heart towards someone else are beauty, knowledge, leadership, virtue, blood-ties, strength, *akhlaq* (good attributes) and others. It is due to these factors mentioned above that attracts one towards someone else. Thus, love slowly develops until it grows deeper. When the feeling deepened, it is called devotion. When devotion deepened, one will become madly in love *(ashik mashuk).* There are those who were driven into madness because of their uncontrollable love.

With the feeling of love and care, one will pay his attention, surrender his feelings, heart and soul to the one he loves. He will sacrifice in many ways for his devotion. He does not feel burdened by his effort and sacrifice, eventhough to others it appears to be so difficult and too much. A woman is willing to leave her family for her love towards her future husband. She is even willing to take the risks of being looked down and hated by her family and the society.

Likewise the causes of the development of love which are various, thus the characteristics and effects of love are varied, too. It depends towards whom and why love evolves. Love for parents is not the same as love for wives. Love for children is not the same as love for friends. Love for teachers is not the same as love for relatives. Love for leaders is not the same as love for followers. Love for ethnic groups is not the same as love for wealth. Love for religion is not the same as love for ethnic groups. Glory be to ALLAH who creates within the envelop of the heart, feelings of love with various characteristics and appearances!

Due to these differences in characteristics and appearances of love, thus the effects and results of these love are different too. There are love that last and grow in the heart. It is not disturbed or mined by boredom and fades away, unless by inevitable causes. However, there are love and care that are

ruined by boredom and hatred. They do not last and in fact, be decreased and probably would be vanished.

Love for a leader makes a follower surrender his undivided loyalty and faith to the leader. Love for a follower makes a leader sacrifice to render services and give love without any self interest or feeling tired and bored.

Love for a wife makes a husband a responsible man. Whereas love for a husband makes a wife always loyal, obedient and caring with all her heart.

Love for a teacher makes a student keen to learn and practice his teachings. Whereas love for students makes teachers do not feel tired to educate and guide their students until they succeed. Love for parents makes the children consider and care for the parents' feelings. Whereas love for children makes the parents willing to do anything for them.

Those are the effects of love and care. It makes man as though they are bonded to each other. Thus, they will give and take towards each other voluntarily and willingly. Those who are in love with each other will feel guilty if he or she cannot give love and care in whatever form. Sacrificing and struggling for the loved ones is happiness, satisfaction and entertainment. While without love and care, sacrifices are done unwillingly which makes it difficult and torturing for man.

A student who carries out the work given by the teacher with a feeling of love for the teacher will carrry out the work whole-heartedly, eagerly and happily. He does not feel bored and tired. He will perform more than what is expected. On the other hand, a student who has to do it under pressure, while he hates the teacher, will carry out the work with heavy heart and boredom. Consequently the result will not be perfect.

The same situation applies to the people towards their leader, followers towards their leaders and vice versa. The same goes for wives towards the husbands, children towards parents and one towards someone else.

History has proven to us that deep love and devotion for Rasulullah SAW by his companions and vice versa had made them struggled and sacrificed till they had nothing left. They were even willing to sacrifice their lives for the devotion. As a result, within a short time, Islam became a nation and an empire spanning three quarters of the world. Thus, it is proven that with love, man is willing to sacrifice more time and effort until it gives outstanding results. Whilst without love, the work is taken lightly and the result is disappointing.

That is why we should know how to fill the space in our heart with this devotion and feelings of love wisely. It provides great benefits to human life. We should put the effort to develop love and care amongst mankind so that the good fruitful results can be savoured together.

Unfortunately, the world today is lack of love. The poor does not love the rich, the people does not love the king or the head of the country, the society does not love the uluma, and in fact, also the children do not love the parents and the wives do not love their husbands.

Hating each other has become a traditional culture that humiliates man with every form of crises and problems amongst them. Office staff talks behind their bosses' back. Voters flung abuses at their politicians, ulama were abashed by the society, ministers were considered enemies by various levels of the society and received negative reputation, and so forth. As such this happens in today's reality because they do not possess good qualities for others to fall in love and care for one another. Where is the love and care that creates unity? Where is the harmony, calmness and thus satisfaction in life?

We long to see the rich love the poor and the poor return the rich's affection. Consequently they work harmoniously and affably. We, too long for a leader who would give love and care to his people and vice versa. We also yearn to see non-Muslims love the Muslims and vice versa!

Indeed, we would like to see the world become peaceful, serene, harmony and prosperous with the existence of love and care amongst mankind. Therefore, let us initiate the causes for others to be inclined and attracted to us, even if they are not from the same ethnic group and religion as we are, and what's more if they are from our own family and religion. When every individual works towards it, thus we will love and be loved. Hence, hopefully our dreams and longings will come true!

The mistake that people make today is that besides letting hatred amongst them grow, they do not make the effort to love each other. Instead, they pay more attention to other things and objects, forgetting the responsibilities to develop love and care amongst mankind. They then find a way to stay further and further away from the responsibilities, that is by diverting their attention, love and care towards things, trees, animals, antiques and so forth.

Objects that they adore are given special attention and kept with utmost care. Pets are pampered, caressed and guarded to the extent that laws are formulated so that those who hurt animals will be prosecuted. Antiques are honoured and kept with special care in museums and other places. The same goes to the trees and decorating flowers, they are looked after with extreme care and from time to time the caring feeling deepens.

Of course this is not wrong. But what is the meaning of directing their love and care to something that does not benefit them? Which means neglecting the basic and important responsibilities in doing something 'that is less important. Like someone who serves us with various dishes, but without rice. How would you feel? What is the meaning if trees in the jungle are not felled, but the bodies of men are slashed and killed?

Trees, things, antiques and animals if not given love and attention, will not bring any negative effects on us. But chil-

dren who do not receive love and care will become a social malice. The neglected poor who are not given sympathy will create problems in the society. Those who are not of the same religion and race that do not get attention and love will find ways to pay revenge and show their annoyance. This happens when people do not love each other, the result is so negative and dangerous.

The world today is so much devoid of love. The situation is too critical. Man hates each other which is the opposite of love. As a result, they will find ways to make life difficult for others. Everyone bears prejudice, and doubts another. The least, they will ignore each other and are unconcerned about others. Almost no effort is made to solve this problem. Even if there is any, it is not effective because the method is not precise and the effect does not last.

Based on this elaboration of love and care, I hope to provide the practical formula to help in solving this very chronic problem. May ALLAH helps me.

Chapter 2

Level and Type of Love and Care

LET US FULLY understand the levels, sections, types and characteristics of universal love. We would then be able to build, guard, control and flourish the seeds of universal love. We can relish the act of loving one another.

Universal love differs in its characteristics and its causes of occurence. There are also differences in motivation as well as obstruction towards universal love which could alleviate and discard such feeling of love. Let us delve deeper into the subject.

Universal love which sprouts from human instincts can be divided into two:

I. Pure Instinctive Love

II. Desirous Instinctive Love

I. PURE LOVE

Firstly, let us discuss about pure love. It can be divided into two:

1. Natural love
2. Obligatory Love ***(aradhi)***

1. Natural Love

(a) Strong Natural Love

Love of this type occurs because of blood relations or lineage. Due to this blood ties between them, one is part of the other. In reality they are one. As much as one person loves himself he would love that part of him which he shares blood ties with the other person.

Such love exists between parents and their children. In which the children originate from the blood (seed) of the father and mother. In reality the child is part of the parents. Therefore pure natural love is established and deep-rooted in the hearts. It exists even before the child was born. Outside factors play no part in such love. The purity of this love surpasses any other love affected by external factors.

Except the love towards ALLAH, whoever is able to love ALLAH would be unchallengeable.

Besides parents and children, there is also natural love between grandfathers, grandmothers, grandchildren, great grandchildren and downwards. Also from the great grandchildren to the great grandparents upwards. As the blood ties become farther apart, the intensity of natural love diminishes. Filial love is described as strong and firm natural love. This is because they come from the same seed of love. However it is different to the love between a mother and her child.

This pure and strong natural love if not bred or nursed, it still exists in the hearts and is beyond mortal explanation. Let alone if such love is nursed properly and disciplined. It becomes more flourished and firm. There would be established, great and beautiful ties of love. Each would assist the other to accomplish their life together.

Nevertheless, natural love could also fade and weaken if it is frequently left to wither or be ruined. For instance, the love of the children towards their parents would fade away if the parents take no responsibility to care for their children or treat them without mercy. Children, today drift further apart from their parents and parents are not very attached to their children because natural love is not nursed and is unjustly neglected.

Education and discipline that could nurture such love does not exist in homes and at schools. It thus becomes like an abandoned tree which is difficult to grow. If this is neglected, the home as fundamental institution of the society would be weak. It will further weaken the unity and love in a society and nation and eventually the international world.

(b) The lnadequate Natural Love

Besides loving our blood relations, there is love which is less intense viz. loving our relatives, ethnic, countrymen or villagemen. Relations between family, ethnic, villagefolk, countrymen and others would give rise to a sense of belonging and this nurtures natural love. But its strength is not that strong.

That's why it can be easily severed by any constraints. For instance, if between them they often hurt each others' feelings or neglect one another, then this love would be eroded. What's more if cruelty is being committed, not only natural love would be totally lost but there would be hatred between one another, and this would lead to crises and conflict.

Nevertheless if such love is nursed properly, cherished, and processed by an educational system, in making effort to develop its growth and motivated by a consciousness of its significance, then it would flourish well. The stronger the motivation the more flourish natural love would be. It may also surpass the strength of the former natural love.

For a Muslim, the most significant motivation that would

ensure this love to be preserved and grow is faith in ALLAH. The love between two faithful Muslims is the strongest, and strengthens the love for each other, incomparable to other kinds of love.

Nonetheless today, not only love because of faith does not exist in the society, even natural love which should be there is non-existent. Erased by its various constraints. Destroyed by human attitudes and behaviour. We do not know why the education system which claims to be modem and grand, does not take into account the important subject of the soul, namely universal love.

Consequently, a life of love and care does not exist in the society. Nor does it exist in the school. Teachers do not love his students and the students hate their teachers. Until there occurs various social problems in their educational sphere. Isn't it awkward! A malfunction factory is left to ruin in the hands of those claiming to be experts in that industry of men. This is a deception and an injustice which must be protested by all practical means!

2. Obligatory Love

Besides pure instinctive love since birth, there is also pure love after adulthood. It occurs not because of blood ties, lineage or ethnic ties but because of motivational, situational influence or other unintended positive reasons. Due to this attraction of love, man who all this while has no relations become cemented with one another. The stronger the attraction, motivation or influence, then the stronger would be the obligation of love and care. It becomes weak or lost when the above causes no longer exist or are prevented.

This pure obligatory love is normally caused by religious factor, morality, virtue, a just leader, generosity of the rich, knowledge, fluency, diligence, beauty and other special qualities. The attraction towards such goodness which can be ob-

served in a person could bloom pure love among mankind; Such love which has no self interest can also occur between those of different ethnic, religion, nation or skin colour. While natural love does not exist between those of different ethnic, nation or religion.

For the sake of global unity, such obligatory love must be put into effort and must be programmed into practice. It occurs between husbands and wives when they are attracted to one another because of the special qualities each has. It could also occur between neighbours who always assist one another. It can also occur between the rich and poor who portray good attributes to one another. It could also exist between leaders and his subjects, within an ethnic or religious group or between different ethnic, nation or religious groupings.

It covers a wide scope, encompassing the whole mankind. For instance, the inhabitants of the United States would fall in love and be attracted towards all Malaysian citizens, if it is known and proven that Malaysians are good and like to be in good terms with the Americans. Such could be an example; but this love would be vanished spontaneously if it is known that Malaysians have bad intentions towards Americans.

Such is the characteristic of obligatory love. The pure love between husbands and wives could vanish when good manners between them are neglected. Neighbours would feel hatred towards one another when each of them begins to rake up their deeds and assistance that they have given. The love towards the destitute could be lost when the destitute person becomes comfortable after being given assistance and begins to be arrogant.

That is the disease of today's society. The love and care which has been fostered falls apart when one does not know or is incapable of maintaining it. Pure love would vanish, what is left is desirous love, full of self-interest. No one likes such deceptive love. Thus we must preserve this pure love.

Everybody must ensure and attempt to maintain and strive so that this love does not vanish. Fulfilling our basic spiritual rights and that of others is an essential responsibility If such basic spiritual needs are not fulfilled then every human would have to face the consequences and risks that would endanger their lives.

II. DESIROUS LOVE

Unlike pure love, desirous love is ugly in nature because it breeds from personal interests. Because of some vested worldly interest or delight, the desirous love blooms. This love does not evolve from a sincere heart; it is characterised by hypocrisy and temporal. A man or woman could fall in love with someone they like, does so to fulfil their desire. Love will vanish when the desire has been quenched or the cause of such responses no longer exists.

A friend loves another because he hopes that his friend would assist him. When no help is received, love would be lost. Politicians love one another hoping that the other would defend their political career. When they have been defended or they do not receive any support, love would also be lost. An employee would give love towards his employer, hoping for a higher pay or position. When he gets it or is totally denied then such love would vanish.

Those are some examples of desirous love. At a glance it seems natural but of evil intention and is caused by external factors.

The source of such desirous love is the response to beauty, seduction of female or male which feeds on lust. It is not wrong if it occurs between husbands and wives. A couple whose relationship is tied only by desirous love would not last long.

Other factors which could cause the growth of such love

are cravings for wealth of the rich by the poor and the desire to obtain a higher position of the upper stratum by the under-class. Or the desire to enslave the poor by the rich or to exploit the under-class by the upper echelon of the society. Love seems to exist but the reality is, such love is full of deceit. That is desirous love.

Because of its bad characteristics, desirous love could not unite men, instead it could disunite them. That is why it cannot be motivated but needs to be controlled and disciplined.

Many people have been deceived or ruined by such desirous love. In today's world, such desirous love is left unconcerned and was not monitored prominently or so cherished until it becomes out of control. Because it could be easily incited as it gives benefit to the vested people.

Desirous love is more easier and quicker to be felt and vanished compared to pure love. When man or woman, or husband and wife no longer appeals to and attract each other, when their voice starts to falter, love would vanish and relations would be severed. If they have to live together, it is only because they are compelled to do so and it is not out of their own will. Perhaps because thinking of the fate of their offsprings, common wealth or for the sake of the family's name, thus they could still live together. But then where is the beauty of such living? The bonds between them are situational or out of compulsion and not because of the ties of love which is felt together.

For the politicians, love among them could more easily fades away. This is the weakest'of love and most deceitful. Today, they are friends but tomorrow, friends could become foes when their political interests are being threatened. That is why when politicians resign, they are soon forgotten by the public. So does the rich when he becomes a pauper. Who-ever loves him would soon fall out of love. Eventually he would live in isolation, forsaken and humiliation.

To prevent from desirous love, man must cleanse their hearts from bad characters and vested self-interests. The most effective means to cleanse the heart is to have faith *(iman)* towards ALLAH. In Al-Quran ALLAH reminded:

> ***"Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land; such are the possessions of this world's life; but in nearness to God is the best of the goals (to return to)."***
>
> **(Sura Ali Imran: 14)**

Chapter 3

The Society Needs Love

A SOCIETY SHOULD NOT lead an individualistic life full of crises and chaos. The needs of human life is to live by assisting and depending on each other. One's life will not be complete without the presence of others. A person's need lies in another person. Therefore he should maintain a good relationship with others. Within this relationship there is a necessity for his own need.

It means that besides fulfilling the spiritual needs, loving and caring amongst mankind also fulfils the physical needs in life. If he is not kind towards others, he would live alone facing various problems. For example:

1. There is a rich person who does not mingle with others in a village because they are not as rich as he is, could he survive by himself? What would happen if a fire broke out in his home? To whom would he ask for help? Or one of his family members dies, to whom would he go to? Or if he would like to hold a feast, who would help to make it a success?

Or when he falls sick, does he not need someone to help cure his illness? Without the presence of others, the wealth he owns could not fulfil his needs in life. He would face all kinds of problems. The only solution is no other than being kind, loving and caring towards other human beings.

In the West today, when man chooses to live by himself, not wanting the presence of others, it does happen where the aged die alone in their homes and it takes days for the neighbours to know about it. Even so, the neighbour who realises the death does not assist in the burial process but only to inform the police and the hospital and let them take care of the rest. Is that a nice way to live and die?

The same thing happens in other emergency cases where the surrounding community does not come out to help but leave everything to the authority who does not know each other. The assistance given is merely done on the basis of carrying out their formal duties and is not done from their hearts. Are we satisfied with such involuntary assistance?

2. Leaders need their followers. This could be observed during the election time whereby various appeals are made by the politicians to win their votes. They have to buy votes, commit bribery and make empty promises to gain the sympathy from the people. Ironically, once the elections are over, they neglect the people. Whereas if the leader were to continue being kind and loving towards the people, when the next election, they could avoid making an intense campaign, need not buy votes and make more empty promises. Once the people love their leaders, their votes are casted willingly.

Leaders are supposed to realise this fact and make an effort to consider and care for the feelings of the people more than their own family members. The reason being that the people's choice make them become leaders. But why is it today, there is a near total absence of sincere love from the heart of the

followers towards their leaders? What exists today are the relationships bounded by duties and self interests to obtain material and benefit. Whereas, when the leaders are not present, the people spite behind their leaders' backs and forget them. Thus, the leaders are forced to bribe the people with money to gain respect and praises. This is "money-loved" which is not the pure love and care.

3. Thinking further, we can see the natural relationship among man which requires that man should love and care for each other. The rice that we eat, the farmer grows it. The fish that we serve, the fisherman catches it; brought to our homes by the vendors or brought to the market by the businessmen. The houses that we live in, the carpenters build them. The car that we drive, others had gone through various difficulties to build it; and so forth. Between us and the others, we need and depend on each other whether we realise it or not, directly or indirectly. Whether we like it or not, we have to accept it.

The above situations do not happen in the animal kingdom. Therefore, if the animals do not live as a society collectively, it would not be their loss or wrong. They do not need or depend on each other.

But human being should live within a society collectively. Although we have paid for the services of the farmers, fishermen, carpenters and others, but would it not be better if we make payments along with feelings of gratitude. Show some love and care for his willingness to be a source of income for us. The money we paid would be finished, but the love and care given would generate a good relationship, consideration for others and a feeling of togetherness.

Which is more beautiful, two people bonded together by material objects such as money or two people bonded with love? When bonded by material objects, man is deprived of friendliness, relationships or friendships. They do not visit

each other, entertain, laugh and cry together. What is so appealing about living alone in a house without friends to pay him a visit, shoulder his problems alone and even laugh alone? Indeed, the reality of a relationship based on material gain is passive and devoid of feelings. Thus, let us give priority to the bonding of hearts than materialism. For love and care is more precious and contains more wisdom than money.

4. Through our own experience in life, once in a while we would encounter difficulties, sickness, poverty, accidents and various trials of life. Do we not require others to help us in these situations? If nobody helps us, we are faced with a greater difficulty and pain. This means that when others suffer from difficulty, we should help them. They need us badly just as we need them.

Therefore, we cannot avoid the need to depend on each other although we might not want it. Thus, would it not be better to foster a loving and caring relationship rather than having an individualistic life. Assistance given with due love and care is meaningful whereas any assistance rendered with a sour face and with insults would only serve to hurt the feelings of others. Thus, it is clear that love and care is greatly needed in our life. Without which, man would be in a great difficulty.

5. Why do we prefer and have the heart to do things that not only make others hate us but also cause love to perish? Until it ends up in tension and chaos? The effect not only causes difficulty to others but also to himself. Do we like it if we are in difficulty? If it is not true, then why do we let ourselves do things that would ruin love and care as well as harmony in the midst of a society, which will ultimately cause hardship to others?

6. As we have mentioned before, man has a natural instinct of wanting to be loved and not being disliked. Man

realises this attribute of his, he understands and is able to read his own feelings because he experiences all the time. When somebody shows their love to him, he is very happy. When somebody expresses hatred, he suffers. Thus, man should understand that just like how he feels, the others feel the same way too. If he likes to be loved and does not like to be despised, others too would feel likewise. But why doesn't man make an effort to give love? Why do they think about themselves only, and do not bother to think or consider others?

With the views expressed above, I would like to emphasize that love and care is greatly needed in the life of the human society. We should struggle to uphold love and care in the society. Man should not imitate the jungle community (animal world) that live individualistically because love and care is not important in the jungle. In the village, town and the human society, love is important. Without love and care, man would always be in the state of difficulty, anxiety, worry, and distress.

In striving to uphold love, we have to begin by sacrificing all of our individualistic attitude and craving for worldly gains. We have to consider the feelings of others as we do towards our ownself. We have to share our wealth and not monopolize it alone.

This is the teachings in Islam. Islam gives priority to the value of love and care more than to the price of this world and its contents. However, this has been forgotten by Muslims and even their ***ulama.*** The need for love and care is far greater than the need for material things. People who love and care each other could live eventhough they are poor. But how many rich people suffer a tormenting life because of the lack of love and care?

With love and care, man could live, without using much money. They work together to build houses without having to

pay for the construction service. They cooperate to plant rice without having to reward the planters and so forth. But now, with the absence of love, to manage a burial ceremony also requires a lot of money. Otherwise, the corpse wolud rot and left unburied. What more, to build a house, if there is no wages given, then no house would be built.

Any intention to get married would be futile if you do not have money. People no longer marry based on pure love, but it is solely to fulfil their lusts and they have to pay a high price for it.

We would not lose anything if we were to pay or replace money with love. For love is extremely valuable and precious. It strengthens the soul and serves as the source for peace and happiness. May we successfully regain a life filled with love and care by saving ourselves from the encroachment of our desire towards worldly craze and materials.

Chapter 4

Why Love Can Change?

WHY IS IT THAT LOVE canchange? This is the question that prevails in society. Initially there is love but it fades away in the end. For example, pure love between children and mother have existed since they are in their mother's womb. Why does this love change when they grow up? So much so that they become disobedient which invariably results in a tensed home atmosphere.

Why are couples who were so much in love before marriage end up in divorce after they got married? Why can't these couples nurture and preserve their feeling of love?

There are various reasons that cause love to fade away. Each type of love has its own different reason and has its own way to restore it back. Let us list down again the types of love which were mentioned in Chapter 2 so that we could see the reasons for it to fade or perish.

1. **Natural love,** that is, love which is deep-rooted in the heart of those who come from the same descendants. Such

love is difficult to be removed from the heart but it can perish when:

a. One or both the parties commit a very cruel act. When both no longer consider or respect each other, their hearts turn sour. If this always occurs, they will feel angry and hurt. This would destroy pure natural love.

b. Children do not recognise their parents because they were separated from their parents since small or they were always far apart until they no longer know each other. Thus, the seeds of natural love perish before it has a chance to grow. When they happen to know their parents at a later age, natural love cannot be fostered although he is convinced and does have sympathy. But that is the only feeling that he has in his heart.

2. **Pure *aradhi* or obligatory love** *(aradhi,* an Arabic word which means something that comes by later). This type of love develops when one is attracted to someone because of his good deeds, virtue, good manners, talent and special qualities. It can fade away when the person:

a. frequently brags about his deeds. For example teachers who always brag about their sacrifice or leaders who boast about their services to the people.

b. becomes arrogant and boastful because he thinks he is knowledgeable, wise and talented.

Nevertheless, the actual reason for the loss of love is because their loved ones no longer possess good attributes *(akhlaq).*

3. **Desirous love** fades away when the person he loves no longer appeals to his *nafs* (desire). As a result, they get bored with each other's company especially with their insult-

ing behaviour. It is not suprising that nowadays many young married couples end up in divorce. Their passion for each other before marriage is actually desirous love. It is also love out of personal interest which is too weak to withstand tests. No wonder this type of love easily fades away.

The same goes with the love among politicians or businessmen. Their love is fragile because it is out of self-interest. They are not honest and are not concerned about their friends' feelings and they even dare to deceive their friends. That is why disunity easily erupted. Their love is just like a blooming flower that withers under the heat of the sun.

From the explanation above, it is clear that pure love seems stronger and can withstand tests. Desirous love is very fragile and could easily perish. That is why we should not possess that desirous love only. We must make an effort to ensure that our love is pure and virtuous. Otherwise, we would be frustrated. Desirous love, which is legitimate is not wrong but if it is without pure love, it could easily fade away.

The factor that binds love together is good attributes. That is why love could only be preserved if man possesses good attributes or behaviour. To attain good attributes, one needs to learn. In other words, you have to strive for it. It does not evolve by itself. For example, if we want to own beautiful clothes, we have to pay a high price for it. Thus, if we want to beautify ourselves with good attributes, we must strive for it with determination through guidance and good leadership.

Chapter 5

What's So beatiful About a Secular Society?

THE IDE0L0GY 0F secularism patronised by the West separates worldly life or affairs from religion, with the hope that a beautiful life is achieved, actually ended up with destructive results. Human life becomes very damaged and impaired. Especially in the West, where the center of secular teachings is located, the human society has lost its human identity. The damage is totally beyond repair. Without religion, the minds and souls are hundred percent dominated by the nafs and Satan, until the man become like satan or animals. The pure mind and soul has become totally functionless.

We, the Eastern people, eventhough are said to believe in religion, but since we are obsessed by the secular teachings that is hailed by the West, have shared the same fate as the Westerners. Religion has no longer been taken as a guidance in life, it prevails only in name. If the West is one hundred percent damaged, we in the East is already eighty percent damaged. The human society which should live in harmony

has become confused and in an uproar.

Leaders who should have been the umbrella to shelter his people has become robbers and turned terrorists to the people. Parents who should be the head of the family have become the criminals that chastise the children. *Uluma* who should be the torch to patronage the society have become the missiles that are hitting the people until the society become chaotic. The rich who should be the bankers to the society have become the bloodsuckers to the people.

Verily, the human society is totally and terribly destroyed. Maybe the society in the jungle is better than the communities in the village and in the town. It is just that they are not civilized. Let us now list down the characteristics of the thoroughly destroyed secular society by looking at the relationship among the individuals within the society and between the countries. Hopefully that we will realise that we have been for long destroyed by secularism and definitely we need to rectify ourselves.

1. Husband and wife

Marital ties are meant to unite the spouses so that men and women will attain perfect lives and build happy marriages together with their children. Husband is the head of the family who controls the policy, the wife is the manager who implements the policy. While the children become the staff who ensure the accomplishment in building a beautiful and happy marriages. They work and feel together.

On the whole, husbands and wives today cannot be kind to one another. They often have misunderstandings, crises and conflicts. The secular ideology and knowledge are not capable of making a husband and wife understand each other, tolerate and respect one another as well as maintain affection. The craze for the worldly materials and wealth, including the individualistic attitude have caused the discontinuity of love and





Extending love and care. Kissing an Uzbek child.

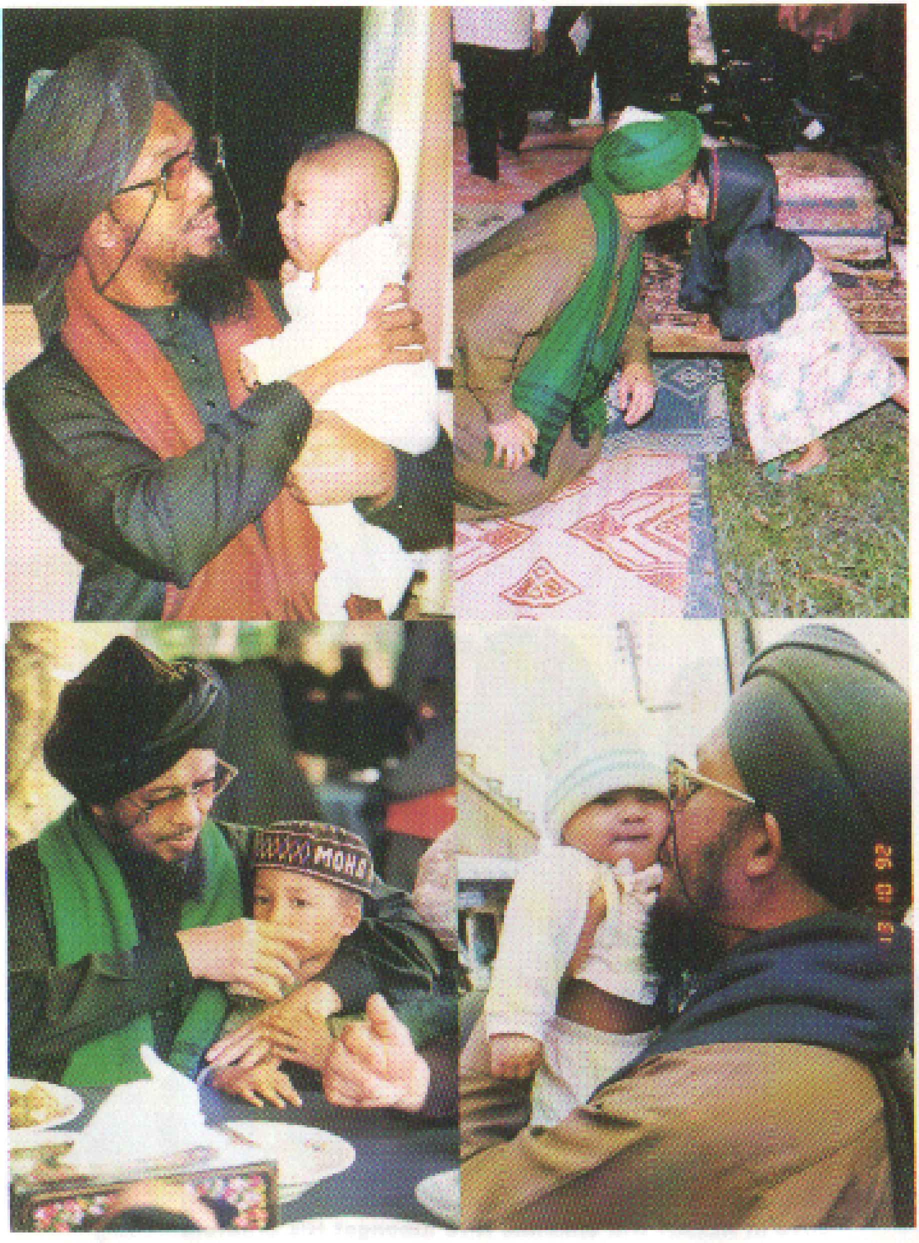




Gesture of love and care. With Yunnan and Uzbek elderlies.



From sympathy springs love. Giving presents to the poor children in Yunnan.



Love and care of the head of family. With children and grandchildren.

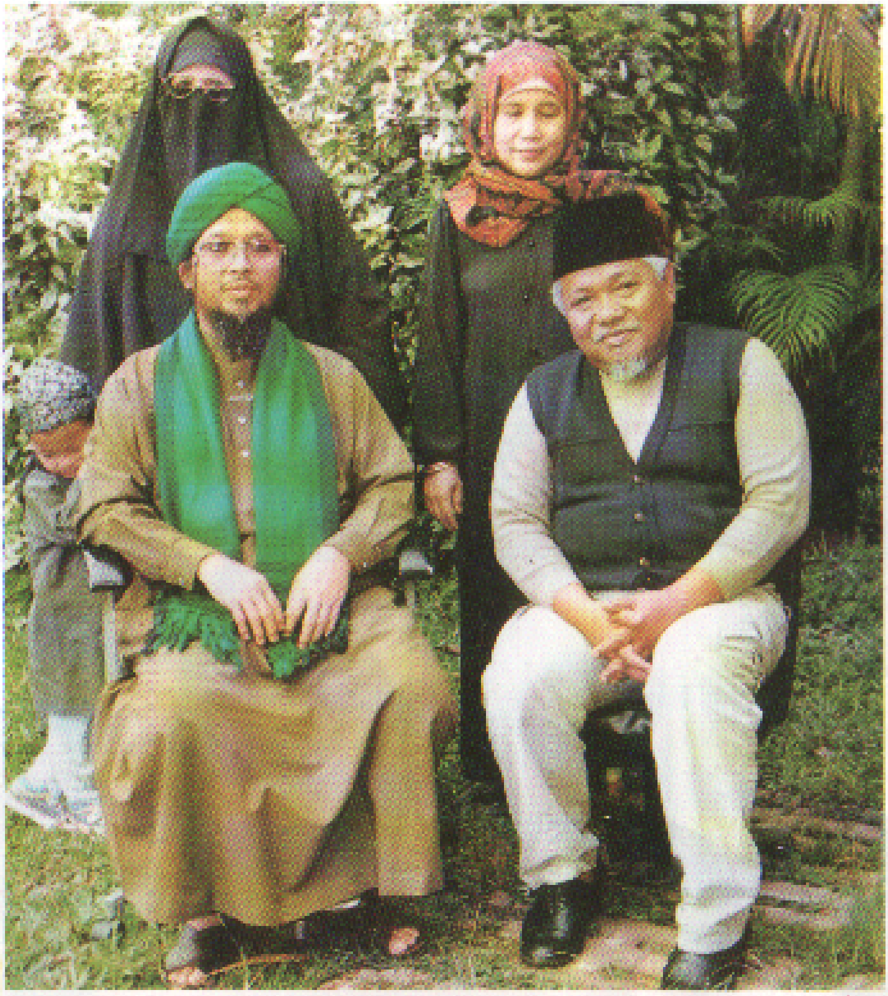


Love in ALLAH will enkindle love amongst His creatures. Eating with two of his wives.





To love and care is everyone's natural instinct. A cordial meeting with the 'zimmi jamaah' of Thailand. Among them are the representative of Phrae's governor, Sak Kist Kong, the advisor of Thailand's parliament, Rat Panomkuuan and the former Mayor of Phrae, Kuanchai Panomkuuan.



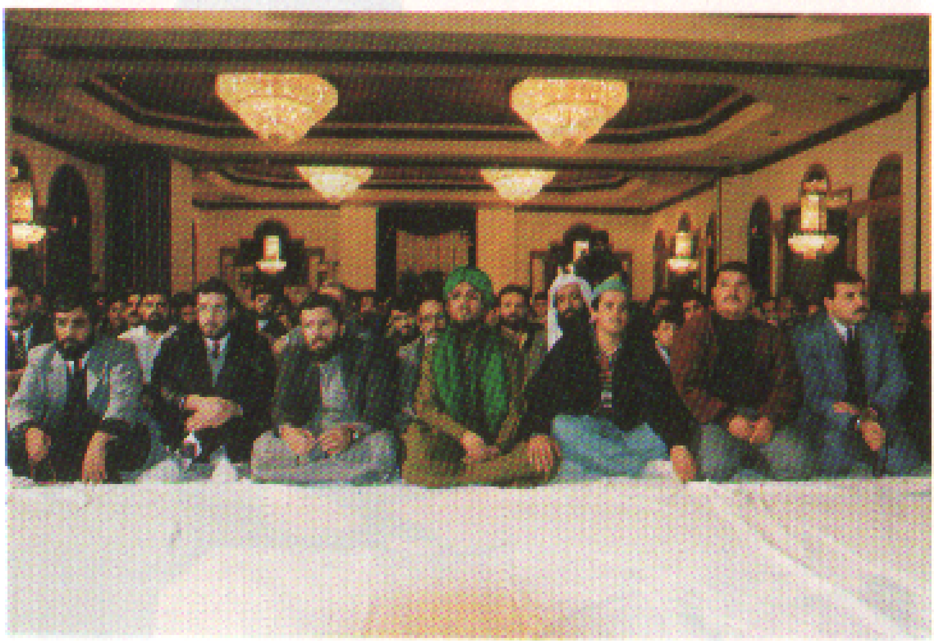
Fraternity is the fruit of love and care. In hearty atmosphere with Datuk Kaharuddin Mukmin, a former cultural exco member of Selangor Darul Ehsan, Malaysia.



When hearts meet. Closer and getting more intimate with Tamrin, the son of Encik Ghafar Baba, the former Deputy Prime Minister of Malaysia.



From heart to heart. Attentively listening to Abu Khairullah, the ajudan of President Fidel Ramos of Philippines.



Seeking the greatest love in ALLAH. Waiting to perform congregational prayer with the Arabs in Jordan.



Giving and taking can foster love and care. Exchanging presents with a tarique Sheikh in Jordan.

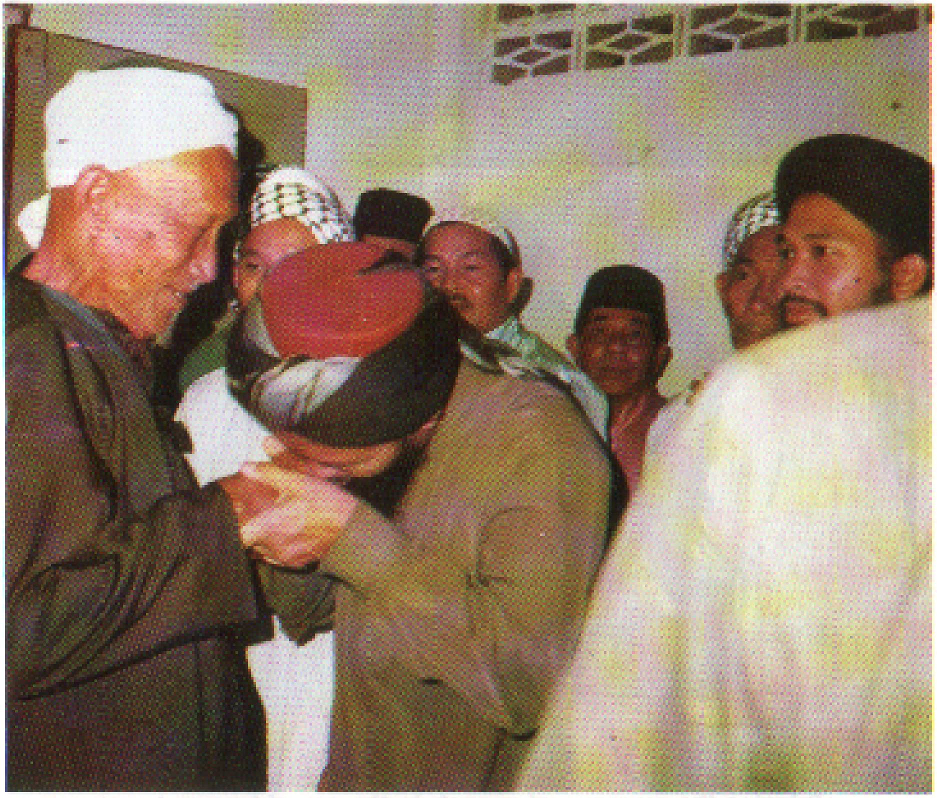


Approach them. Was confided by Indonesian laymen on the streets of an Indonesian town.





Abuya in leadership. Family atmosphere between the leader and followers of Darul Arqam.



Respect: a gesture of love. Respecting the elder ones, kissing the hand of Embah Mahmud, an aide to the great ulama Sheikh Muhammad bin Abdullah As Suhaimi.



When the heart has fallen in love, age is no boundary. Muhammad Anas (his original name Charnwut Paungpipat), the chief editor of Tawannue newspaper in Chiangmai, is one of Abuya's recent 'children' who have just embraced Islam.



The sick are spiritually treated. Visiting Professor M.Es'ad Gosan who was sick at a hospital in Turkey.



Love and care has no boundary. With two Pakistani rangers at the Pakistan-India boundary.





For universal unity. Darul Arqam fosters love and care throughout the world.

care, the feelings of humanity among mankind and even between a husband and wife.

They live in the same house but they do not share a common interest. They have to force themselves to perform their duties. Wives have to pretend to be loyal, husbands have to force themselves to carry out the families' burden. Meeting each other is a torture. Small mistakes are exaggerated. Without the wives consent, husbands are accused of raping their wives when they want to get intimate with.

Quarrels often occur. Sometimes to the extent of physically hitting and even killing each other. Each of them is thinking of a divorce, but was hampered by their childrens' interest or the incapability to pay the cost of a divorce which is very expensive or for the sake of owning shared property. Whereby if they get divorced, they are afraid of being poor and pauper.

Such are the extent of damage in the life of the secular society. Out of ten marriages, maybe only one is good. The rest are like being in a prison cell that tortures both parties.

2. Children and parents

In a secular family where the parents often quarrel and face endless problem, the children would surely get infected too. An atmosphere where affection, love and respect for each other are difficult to take place. Situations which are tensed and quarrelsome where people are ill-mannered and hate each other are common occurences.

Children who should really love, obey and respect the elders do not do so. The secular teachings taught children to question their parents, 'Why did you bear me to this world?'

The merits of parents are not appreciated because they consider these are the responsibilities of every parent. "They were the ones who wanted to bear me, now they have to shoulder the burden!" Should that be the ways children return their

parents' contributions who have brought them up?

A selfish attitude which grows without.control under the secular ideology has put marriages in a rift. They live together but their hearts are apart. Living is felt like in a prison cell; they feel they have to obey, do the chores and everything else. Parents feel as if they regret bearing the person who torments their life. Sacrifices made in bringing up the children are felt to be meaningless and a burden. Interacting with the children is a depressing experience and it hurts them very much.

In the West, the breaking-up of the family institution can be seen when the children have to make prior appointments before they go to their parents house. Without appoinment, his visit will not be entertained or rejected. On the other hand, the same situation happens when the parents want to visit their children, they have to set appoinment in advance. Just imagine, the apple of the parents' eyes who were cherished are now strangers. Even their visits are constrained by law. Is this not a social disease that is killing man's happiness in life? That is the fruit of implementing a secular ideology and life! Secularism is incapable of solving the problems between parents and children. Such situation that engulf the whole world has been neglected for such a long time. There are voices that criticize, but the solution is still not available. The critics did not present any example or portray any society as a model.

3. Teacher and pupil

How impaired the children's hearts and minds are towards their parents, the same thing applies otherwise. In schools, it occurs between students and teachers. Between one who needs knowledge and guidance and the other who provides knowledge and guidance. The secular world has drifted man to the extent where teachers and students will quarrel, hate one another and be rude to each other.

Individualistic attitude has demolished the instinctive feel-

ings. The teacher hates his student and the students hate the teacher. Not only in the West but even in the Middle East where the western educational system prevails, the life atmosphere in school has become terribly bad. Not only in the academic classes, but in fact in some religious classes, teachers shout and rebuke at their students, students put their legs on the table, sit improprietously, argue with the teachers and so forth have occured.

Many schools have become 'foster child' to the police. The police has to control the students in those schools because many juvenile cases have happened. Schools are no longer the place to produce functional people, but instead become cages for tigers and goats in which the inhabitants savour each other's appetites. As a result, "carcass of dead goats" are scattered everywhere which will stench the world.

Such is secularism. It makes teacher work for the sake of monetary gains and students learn so that one day they will also reap the same material benefits. The craze for monetary gains has replaced a teacher's sincere intention to properly care and guide his students. It also kills a student's pure feeling to love and respect his teacher. Everyday the teacher waits for his salary whereas deep inside his heart he does not have the intention to meet his students. Students get excited with highly paid jobs, but they feel lazy to attend school to face the fierce "tigers" in front of the class.

Such is the life in school in the secular world. Educational centres have become places that are full of problems. Secularism is unable to solve this chronic problem and it becomes a culture that is torturing man's life.

4. Head and staff of his office

People who faced problems at home, as explained above will surely continue or repeat the same problems at their work place. If love and care does not even exist with their parents,

what's more with friends? Surely it is even more impossible for them to interact warmly with each other. Consequently, life will always be full of tension. Beginning from the journey to the office, he is already distressed with problems on the road. Upon reaching the office, he has to meet his boss who is fierce like a lion. Or a boss who practises favouritism. His workmates, on the other hand, are like enemies. When it comes to our weaknesses, instead of showing sympathy, we are condemned and degraded. Furthermore, there would always be somebody who resents our success. There is almost nobody who wants to share our happiness or grief.

Generally, that is the condition of the people in the work place of a secular society. A majority of the office workers who possess higher and secondary academic qualifications do not have the knowledge to generate working environment where everybody is affectionate towards each other; a situation that eases stress and tension from the people's heart and mind.

Although the secularistic knowledge is already acclaimed, yet it is unable to save man from all the problems that exist in their lives. Man are only required to work like the machines in the office. Their feelings and thoughts are not managed to ensure that they are coherent and consistent. Man becomes like broken-down machines, they work inefficiently, not fully completing his tasks and the result produced is less fruitful. This differs from machines which run well and operates efficiently. Secularism does not know how to cure the spiritual and mental faculties of man. It knows how to intervene in external matters only. That is why man's soul has been spoilt by the misled western ideology, eventhough its material success reaches the sky.

5. In the midst of the society

The portrayal of a secularistic society which separates spiritual aspect of the human beings from its physical counterpart, removes pure instinct due to their emphasis on their nafs

and thus, neglects the values of love and care because of their materialistic and individualistic interests are:

(a) Various castes exist in the society. The wide gap between those people in the upper echelon with those in the lower class, and the rich and poor is clearly evident. Do not expect the lower class to befriend the upper echelon. Do not expect that the poor can freely visit the rich. There are iron gates which surround the homes of the rich preventing anyone from entering. What a cruel sight! Whereas in a society filled with virtuous people, the rich make their homes the centre for entertainment, feast, social services and friendship for the poor.

(b) In a secularistic society, if someone could not find his way in town, it would be very difficult to get any help. Although there might be many people around us, do not expect that they would readily help us. It would be better if we were to be lost in the jungle. This is because we do not have to fear the thought that the animals might deceived us.

(c) The secularistic youth in today's generation are totally mined. They do not fit the picture as in a Malay proverb *"Pemuda harapan bangsa; Pemudi tiang negara* ". In other words, they can no longer be the hope for tomorrow. Instead, they become the problems for the society. Indeed, there are a few who are good who try to defend the nation and the country. But the number is small compared to those who are loafers, disobedient, lackadaisical and playful.

This means that the secular education has failed to produce responsible people towards the family, religion, ethnic groups and the country. Secularism does not possess the methods to process man into a functioning human. Only the *nafs* is being fed healthily, but the spiritual or soul and mind of man are not moulded to function so that man realise his own human values. In the end, man behaves like animals or satans. This is expressed by a Malay saying, *"Acuan yang rosak, mengeluarkan kuih yang juga rosak."* It literally means, a defective mould

would produce distorted cakes.

In the midst of daily life, man frequently jeer and taunt each other. It is habitual to fling abuses at each other. The people from the upper echelon, would boast and brag. They would threaten the people in the society. The lower class does not have a place in the society. Any assistance given is only to those that they can and get along with. In the West especially, most of the policemen are as fierce as the tigers. Although they might not attack, but they 'growl', threaten, and also frighten the public. These are the characteristics of man who has lost their humanity.

6. Between nations

The fruits of practising secularism caused neighbours to be strangers to each other, what's more between two countries. In general, secularly-based neighbouring countries are revengeful towards each other. The borders between two countries are the. most sensitive areas. The inhabitants of this border areas would find themselves in great difficulty and problems. A slight mistake would lead to disputes and the break-out of wars between two neighbouring countries. This can happen any time.

Is this the virtue, justice and security which are being strived for? When in fact the neighbouring countries should have cordial relations and open their doors to allow their own inhabitants to visit and see each other's countries. The borders should not be fenced and the international passport should not be made compulsory. But why this does not happen?

I feel that if this were not an intentional plan to ruin the world, then it has been caused by man who does not know how to create the atmosphere of love and care, harmony and security amongst them. They do not know how to guide, lead, and mould man who will not fight, but instead live with love and care and cooperation. Since they cannot see the way to achieve this, they let humans live in a situation which is full

of tension and worry.

They are not happy at home, not calm in their journeys, not feel entertained in the school and office, the political situation gives them headache and being in the midst of society gives them no peace. Thus, man seems to be living among the herds of goats, foxes, snakes, tigers and others. They are living on the run like the refugees. This is the character of the world and secular people who have for the last hundreds of years coloured the world. Man has lost the shine on their faces and have mental disorders. More people were admitted into the mental institution rather than the university.

Who should be blamed and where shall we start to solve this problem? It is better for us to blame ourselves and then later to invite ourselves to solve the situation. Since it has been proven these ideologies failed to give happiness to man and the world, why not we now turn to God, that is, refer to His teachings. The Essence that knows most about man is not man but God, the Most Knowing, the Creator of man. Surely God knows how to cure the disease in man.

If we were sincere in this matter, there would surely be a way out. The model of a good society, the best that we want had once existed in this world. If we were to refer to it, I feel that we might have the opportunity to enjoy the same life within it.

Verily, 0 ALLAH! We express our strong desire to return to You. For that, send us a leader and a saviour who can start all this work for us to follow. Without him, how can we start this atypical and difficult journey!

Chapter 6
Life in a Loving and Caring Society

HOW MANY PEOPLE today are suffering because of problems in life. Parents suffer because the children disobey them. Children suffer even in wealthy homes because their parents are too busy with their worldly affairs. Husbands suffer because their wives are disloyal. The wives suffer because their husbands are loafers and irresponsible.

Tales of broken homes are common in society's daily life everywhere. Perhaps there is only a small number of homes that are without problems. While in general, a lot of marriages today are on the rocks. Many marriages in fact have broken down or are ruined. These include the homes of Muslims and non-Muslims alike. The homes of the rich and aristocrats are even worse. Other institutions in the society are also facing a similar problem. In general, they are faced with problems among their staff. Everybody starts blaming and accusing one another. Everybody seems to have indifferent attitudes and leads an individualistic life. I meet a lot of heads of staff and community leaders who often grumble about these problem.

I often hear all sorts of stories regarding broken relationships in families, political bodies, businesses, educational institutions and the society as a whole.

Generally, man is restless leading such a life. But how can this be solved?

This is the question probed by many who can no longer endure a life that causes headache and tension. Wealth and development are meaningless. I am not an expert in analysing society or human life but I have a model that could be put forward as a guide in searching for a solution to the problems in the society today. The model is an examplary Islamic society that once ruled the world. I have put into practice this model of life with my friends in the jamaah

Indeed, the beauty is felt eventhough it is still at its trial stage. It takes us away from life that is restless and tensed to peace and relief! I will try to portray the life of this model society so that we can identify the different characteristics between the Western society and the model society. For all we know, the Western society has been looked upon as their master. This model society that I mention is not a dream or an imagination, but a reality that was experienced by man over three quarters of the world during the era of the ***salafussoleh*** (the pious people during the period of Prophet Mohammad and three hundred years that followed).

Indeed, it is a perfect society compared to today's deterio-, rating society throughout the whole world. Yet this model, society can be accomplished again if we truly adhere seriously to its steps.

This is the loving and caring society:

1. Between a husband and wife

Their life since marriage until old-age is well-cherished.: This is due to the prevailing ties of peace, love and devotion,

in their hearts. As a result, the wife always longs for the husband's company when he is away even for a while and eagerly awaits for his return. While the husband feels eager to meet his wife who will care for him with all her heart. The wife adores her husband and highly honours him because he is the man who makes her life accomplished and secured.

Mistakes made by the husband are seen as small and are easily forgiven. The husband always longs for his wife because looking at her soothes his heart; when told, she obeys. She never raises her voice. Thus they live together in good faith, respecting each other, full of tenderness, love and devotion. They are always together without feeling bored even when they grow old.

Filmstars are only intimate on the silver screen. They are acting and faking the intimacy in front of the audience. But the love between husbands and wives is real in their daily life. Their life is like building a paradise in this world. They have problems, but they are able to overcome them. Their family life is so much in harmony. As a result they have worked together in accomplishing a perfect family system in all aspects.

ALLAH proclaims:

> ***"Among His signs is this, that He created for you mates from amongg yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): Verily in that are ssigns for those who reflecct."***
>
> (Sura Al-Rum: 21)

2. Between parents and children

Children are apples of the parents' eyes and are very precious property when they are moulded accordingly and brought up properly. So much so they will enlighten the life of their parents and bring them prosperity in life. Parents will always

feel happy and entertained. They are like the king and the queen when they are surrounded by the children, full of greatness and recognition. That is because of the respect given by the children.

Indeed, children truly love and honour their parents because they know both of them well. However if they hurt their parents' feelings, they would suffer. Children take seriously whatever their parents say however minimal. If this is the case, parents will feel happy to have children. They are willing to sacrifice everything for the sake of their children's happiness.

They are showered with love and attention. Parents are happy and satisfied eventhough they endure difficulties in bringing up their children. The children become truly indebted and happy with their parents and this makes them cherish their love, respect and loyalty to their parents. Thus they are always enthusiastic and happy in carrying out the responsibilities and house duties. The family then becomes a family full of affection, joy, peace and harmony where every member has a good sense of responsibility.

3. Between teachers and students

A teacher is like a second parent to his student. If parents provide shelter, clothes and food, teachers provide knowledge, education, good attributes, skills and a life to lead. A teacher pays attention to the physical and spiritual developments of his pupils. After each session of formal teaching, he will gather and cordially interact with his students. He at times joins them for food and mingle with them, creating an atmosphere that is full of love and care. He is like a mother to her children.

Weaker students are sympathised and mistakes made will be corrected with kindness. The success of his students is his own. At any time he would provide aid which is needed by his students, either in the form of ideas or money. He feels satis-

fied by doing so. In the absence of his pupils, he feels lonesome.

This is the caring teacher who will be admired and respected by his students. His absence is felt as a loss. Students long to go to school, to receive knowledge and instructions from him. They are willing to study on extra time with him. They become unusually clever under his guidance. These students will defend and honour him. They will carry out his instructions and emulate his personality. The students are willing to sacrifice anything for his sake.

This bond of love and care could result in the school becoming a distinguished centre for education. Great achievements in every field will be accomplished. The rules of the school are obeyed not out of fear but out of their love and respect for their teachers. Students are shy and feel improper to misbehave in front of a teacher who has been too good to them.

4. Among members of a society

In a village, district, state or country, its' society consists of various groups; the old, rich, aristocrats, intellects, poor, handicapped, sick, young, adults, etc. Eventhough they may appear to be from different status or age groups but they live together without any gap between them.

Like a big family, the elder brother helps the younger ones and vice versa. The younger brothers are also obedient to their elder brothers. The same applies in a society where the clever ones help the weak. The rich sympathises the poor and offer assistance. The healthy people visits the sick. The younger generation respects the old and obeys them. The adults are responsible towards the youth. The ulama strives hard to educate and guide society towards a peaceful and secured life. Each group is bonded by the need to co-exist together to the extent that they miss each other if they are apart and feels

happy when they meet. Together all the groups build and shape the society to be strong and prosperous.

5. Between a Leader and his Followers

A ruler to his people or a leader to his followers is also like parents to their children. The people see their leader as their parents who guide them to an accomplished life in this world and the Hereafter. Such a role is equally important to that of natural parents or perhaps even more because the leader or ruler ensures the happiness of his subjects in this world and the Hereafter.

A ruler or leader casts his eyes on his people or followers with love and responsibilities in a similar manner that parents look at their children. Thus, they become more affectionate with their people like a child with his father. They always meet, greet each other and discuss about their problems in life. The ruler opens his door for enquiries and is ever willing to listen to their plight. They also offer their assistance, physical and spiritual. He will try to provide a comfortable and secured life to his people. The people are taught and guided to lead a proper life. Such a leader never stop thinking about his duty to his people.

Sacrifices are made for the sake of building a system and civilization that will benefit the country and its people. The properties of the people are not misused. Their lives are not neglected. The people are served with full responsibility. There is no cruelty, oppression, threats and verbal abuses in this leadership and education. His heart suffers if the needs of the people are not fulfilled. A true leader becomes the shelter that protects his people.

This is a leader that loves and is loved by his people. They will surely return the sacrifices by giving total loyalty and respect to the leader whom they consider as parents. They will assist the struggle of the leader to ensure its success. They

safeguard and look after the security of their leader's life. In fact, they always say prayers for their leader.

They will defend him if he is harmed either physically or spiritually. Leader's mistakes are forgiven and prayers offered. They promote and follow the good deeds of the leader. They love their leader whole-heartedly. The words of the leader is high-lighted. Together with the leader, they sacrifice and it is done with all their hearts, until the country and the society or *jamaah* becomes truly rich, prosperous, peaceful and harmonious.

This is the outcome when the people and their leader love and care for each other. Thus, any form of sabotage or betrayal will not happen even behind their leader's back. The leader also would not betray and be cruel to his people. Hence, the command from ALLAH is:

> ***"0 ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you."***
>
> **(Sura An-Nisa': 59)**

6. Among the Head and Staff of his Office

An employer or head of staff does not look at his workers as servants, labourers or slaves but as his men or family members who will work together to make a project a succcess. So, the first thing that should be done by an employer or head of staff is to fulfil the workers' basic needs moderately. They should ensure that their workers are given guidance and education. So that they become skilled workers who are well disciplined and good mannered.

Being warm and affectionate, cooperative and knowing each other well is strongly encouraged amongst them. Problems faced, success achieved and looking after the security of the company is together shared. Any difficulty is shouldered together while fruits of comfort is enjoyed together. The em-

ployer feels that the company's success is due to his own workers' hard work. He feels indebted to his workers. He really treats his workers as part of his family. Mistakes made by the workers are corrected with kindness.

As a result, the employer benefits from his own sacrifices. The workers love and admire him. Crises between employer and employees does not happen. The workers no longer work for the sake of monetary gains but out of love for their employer with the intention to make the project or the running of the company a success for the interest of the society. They neither cheat nor stay idle. In fact, they feel the company as theirs and together they manage it with care.

They are prepared to work overtime voluntarily without being instructed to do so for the interests and needs of the company. They are willing to sacrifice for the success of the company and to feel guilty if they are careless in carrying out their tasks. The quality of the product is maintained and the reputation of the company and its leader are strongly defended. As a result, the company and its staff will prosper because there is an environment of love and care.

This is only a minor portrait of a loving and caring society. Everybody puts aside his self-interest for their common benefit. How beautiful and wonderful! Who would not long to be part of it? It had once happened in this world before. Such wonderful life had been the culture, tradition and daily way of life of the society during that time. It was the universal norm and main characteristics of the society then. It was the result of the holy struggle of the greatest man who brought noble culture, Mohammad bin Abdullah SAW.

This noble culture has made the world honour Islam and made life very special. Nevertheless, once it was opposed by the secular attitude as a product of the struggle of the wicked people who have self-interest bringing materialistic and individualistic culture, the world has changed to what it is today.

Man no longer search for good deeds but their lust for wealth, power, position, influence, etc., make them exploit one another.

Consequently, there is a loss of human values in man's life, replaced with a brutish culture. The fittest survive. The strong devours the weak. To the extent that husbands and wives, father and sons defend their own interests and rights greedily. Nobody is prepared to make any sacrifice in order to consider other peoples' feelings. Hence, war erupts not only in the battlefield but also in homes and bedrooms.

Humanity and pure natural instinct are totally lost, swept away by the secularistic culture which has influenced the world. As a result, everybody faces difficulties on their own terms whereas every heart hopes for a wonderful and happy life. Everybody yearns for a loving and caring life. Everybody feels that they had enough and is bored with the brutish culture that torments their lives.

For that reason, let us strive to build such cultured life which we have been longing for. We take the examplary love and caring society that once existed in this world and use that model to replicate and implement in every aspect of our life. We verily need an honest leader who can guide and teach us to make sacrifices. Inevitably, we will surely regain the taste of that great culture which has long perished.

The world will once again be ruled by loving and caring people. Insha-ALLAH. ALLAH says:

> ***"It is part of the Mercy of ALLAH that thou dost deal gently with them."***
>
> (Sura Ali Imran: 159)

Chapter 7

Obstacles to the Bonds of Love and Care

THE CREATION OF MAN is special, intricate and exceptional. Not only the creation of its physical aspect is so great, but the creation of the spiritual side is far more astounding and extraordinary.

Look at the characteristics of the mind; which is able to understand, elaborate, store and produce information and so forth. Look also at the characteristics of the heart that can feel the various feelings. There are feelings which are positive and others which are negative.

Why is man created in such a condition? How should man balance himself to be the best of all creation? This is a question that should be answered. Otherwise, man would be cruel to himself and misfortune would befall upon him. For instance, if we were given a knife as a gift, we must know that the knife has both positive and negative functions. When and how the two functions must be understood and applied, so that we will gain benefits from it and is safe from any harm.

Indeed, things that relate to mankind, when we say man

needs to be loved and cared for, why then the opposite happens, that is man does not want to love others? Logically, if we want others to love us, definitely we must make the first move. Only then our love will be returned. Likewise, if we do not like others to annoy us, then we should not do the same to others.

But the strange thing about man is he expects others to love him but he does not like to love others.

In expecting others to love him, he irritates others and does things that make others dislike him. Why does he not love others if he really expects them to love him? Why does he not sympathize others when he expects others to sympathize him? Why does he not respect others if he wants to be respected?

Should he not think to find ways to love and care for others so that others will love and care for him in return? The reverse, he only expects others to love him but he himself refuses to love others. Inevitably, no one gets love because nobody wants to offer love to others.

Why does this thing happen? The Holy Quran provides the answers and methods to overcome this problem.

1. There are verses in the Quran which means:

"...the (human) soul is certainly prone to evil."

(Sura Yusuf: 53)

"...for that he (Satan) was to you an enemy avowed?"

(Sura Yaasin: 60)

The above verses make us realise that man's worst enemies have been created within the heart of himself. The enemies within ourselves are more dangerous than external enemies. Our inner enemies within ourselves can drag us to hell on this earth and the Hereafter, because these spiritual enemies foster blameworthy characteristics in our hearts that lure man into

committing a destructive life. What are the characteristics of the heart that can destroy one's life?

Among them are arrogance (takabbur) snobbish, egoism, bad tempered, boastful, jealousy, stingy, showing-off (riyak) and others. These attributes which are called mazmumah strongly drag man to be involved in crises and prevent man from loving each other, when he gives in to his *muzmumuh*. This means that, he is incapable of loving others and others hate him because he submits to the blameworthy characteristics. These ill-deeds are despised by man.

This is the main and significant reason why he who wants to be loved cannot love others. He enjoys the good deeds done to him but he cannot do the same to others.

An arrogant person will speak highly of himself in front of others, lack affection, and is snobbish which causes others to fear and hate him. Others will fail to love him eventhough if he is handsome, smart, highly ranked and possesses other outstanding characteristics. He is admired, but others do not dare to get close to him. Therefore, he does not obtain the affection that he should be getting and desires. Whereas if he is not arrogant, his outstanding characteristics are enough to create, give and gain love.

Such is *muzmumuh* (ill-attribute), which prevents man from being loving and caring and to the extent of driving man to hate and despise each other. This occurs among men who are from the same ethnic and religious groupings who have no blood ties.

2. For those who are related through blood ties such as between mother and child, whereby the love between them is natural love, *the muzmumuh* may not be that obvious as compared to others. This means that a father normally would not become arrogant towards his son and the son also would not be arrogant towards his father. But why love and care is still

not fostered?

In this case, I believe that natural love cannot be nurtured because it is barred by ignorance. That is every party does not know the importance of love being nurtured and how to give love. They were not thought about it be it in home or at school. When they are not guided, then satan will teach them, so that children raise their voices to their parents and the parents on the other hand like to nag and talk harshly to their children. Whereas they are in love with each other. When such situation occurs, they become disheartened.

The same thing goes between a teacher and student, there is no jealousy between them but since they do not know how to show their love, they end up breaking each other's heart.

So too, between a husband and wife, they love (desirous love) each other, but since they do not know or not good in treating their feeling towards each other, eventually they break up. As a result of not learning how to give and nurtured love, satan and nafs take over the teaching until the natural and instinctive love are destroyed.

3. Other obstacles that make man incapable to preserve love and care among them is the attitude of being impatient with others. Let us say between two friends who love each other, it is because they know how to consider each other's feeling and give love. Yet, the love between them can still perish if they are not patient enough to cope with each other's bad deeds, mistakes or temperament. Whereby man cannot avoid making mistakes. For example, one of his friends keep asking this and that until the other friend gets bored and lost his patience. Thus, he then pulls a long face or stays away or rebels. Love, therefore, fades away. Whereas if he can be patient, surely the love and care that has been build can last.

4. We will surely agree that, while we desire to be loved,

at the same time, we are selfish. This selfishness make us careless about the needs and feelings of others. Since we are too busy thinking of ourselves, we feel less sympathetic with other's difficulties. We are busy thinking of ourselves and our own family. As a result, we are willing to see others suffer as long as we are happy.

That is why there happens tales of nation leaders misusing the power and the nation. Retailers mark up unreasonable prices, monopolize wealth, underpay their workers and so on. Tolerance, compassion and sympathy towards others no longer exist. Thus, we will not be surprised to see people who do not love their leaders, consumers hate the capitalist and so on.

5. The feeling of racial fanaticsm has also caused love to be barred. When one gives more priority to his ethnic group, he will look down upon other ethnic groups. When this happens, they will compete, race and fight against each other. As a result, the door to commence love among different ethnic groupings is closed.

I think the five arguments above are sufficient to portray that man are created in a very unique and extraordinary manner because not only he has good characteristics in him but also the worst enemy of all. He was originally virtuous himself but it has been destroyed by his inner enemies mentioned. He loves goodness but since he was deceived by the enemies within him, he commits wrongdoings.

Why is man created in this manner? Is this creation just? Would it not be better if man is created without the spiritual enemies within him? There could be readers who would ask such questions! I feel that God is the Most Prudent for assembling the good and bad attributes in a man's heart. Then he furnishes man with a mind to choose, think and act. If he chooses goodness, surely he will strive to achieve it. And if he chooses badness, he will also strive to achieve it. Usually,

man is willing to do anything to fulfill his wishes. Since ALLAH creates man not in vain, hence He will judge the choices that man has made. ALLAH proclaims:

> ***"Truly he succeeds that purifies it, and he fails that corrupts it! "***
>
> (Sura As-Shams: 9-10)

> ***"'And those who strive in Our (cause) We will certainly guide them to Our paths. "***
>
> (Sura Al-Ankabut: 69)

Eventhough ALLAH allows man to choose, yet He only accepts those who chooses goodness and work towards it. And for those who chooses evil deeds, ALLAH will judge and question him and he will have to bear the consequences after death and life in the Hereafter. Here lies the logic that there is life after death so that man will be decided upon of all the tests he faced on earth. If there is no continuity, life on earth will have no result, no ending, no judgement, no punishment nor reward to all his doings on earth that are not settled or ended yet.

If a man does not have any enemy within him, the mind would not be a necessity. Without the mind, why should man be created? It is enough to have the angels and animals inhabiting this world. This is what ALLAH means regarding us, His creation. If we understand this fact, we would know the purpose of life, how to live and what is the final destination of this life. All these are stated in the "catalogue" about the creation of man.

Chapter 8

Good Akhlaq Ensures Love and Care

GOOD AKHLAQ (virtuous conduct) is an attitude of life, behaviour or good character that becomes one's traditional practice. Good akhlaq comes from a good heart. Examples of good akhlaq are tolerance, helpfulness, generosity, tuwadhu' (humbleness), forgiveness, loving, hard-working, honesty, friendliness, cooperation and others.

One who possesses these good qualities is a person who has strong capacity to attract others. Other people will be attracted and captivated by him and thus love him. Eventhough he does not have other special qualities to charm people such as beautiful or handsome face or position of esteem. Neither is he bonded with natural love such as through relationship between lineage, yet others will still love him because of this good akhlaq that he possesses. Man's natural instinct would love a person with good *akhlaq*

Man, regardless of ethnic group and religion, adores good *akhlaq* Everybody, be it the common people or the aristocrats, the poor or the rich, man or woman, the good or the bad

and so on, will regard those with good akhlaq with affection. This means that good *ukhluq* is a source of love which all man, race and religion accept. It can develop love bonds among friends, religion and everybody from all walks of life.

Love and care that derives from the *ukhluq* factor would be pure love and free from any interest. Such pure love does not easily fade unless good *ukhluq* no longer prevails in that person. It is almost impossible for such *akhlaq* to diminish since it is an attribute or behavior that has become a part and parcel of oneself.

Good akhlaq if possessed by two people who love each other through blood-ties, beauty, materialistic value, good service and others, help to strengthen and ensure the continuity of a loving and caring relationship. On the other hand, without good *akhlaq* love and care that were generated by the factors mentioned will deteriorate and even perish.

Such are the roles performed by *good ukhluq* in ensuring love and care amongst all people universally. It is a basic and main principle to initiate love and care amongst mankind because the beauty of *akhlaq* is admitted by the heart of everybody just like man's recognition of the beauty of flowers. It is a spiritual beauty that captures every single heart just as external beauty charms every pair of eyes. Love and care that stems from such *ukhluq* will not fade away and will always be remembered forever. *Those* who possess such good *ukhluq are* surely the lucky ones, for they attain pure love that is everlasting from everyone.

A leader who renders good services as well as possesses good *ukhluq,* is not arrogant or stingy, puts aside his family's interest and his, does not take advantage of his power and the wealth of the nation, does not distant himself from his people and does not commit sins and wrongdoings, surely will be loved by his people. His people will even imitate his goodness and eventually the country will turn to be a good country. The

neighbouring countries will be attracted with the beauty in it as such that they are motivated to be friendly with such a nation. Even the non-Muslims within and outside the country fall for the peacefulness and justice, until they live in harmony.

Such are the good influence to the country and the society when good *akhlaq* is practised by rulers or leaders and also by the people. Everybody feels happy, respect and love and care for each other.

Without *good akhlaq* followers and leaders will live offending each other. Such are the things that are happening in most countries and the world at large. No country is found to strive and practise good *akhlaq* Thus, the situations in those countries become tense, lack of entertainment and lack of love and care. *Akhlaq* is the perfect entertainment. Hence, to entertain the hearts, the people and leader alike have gone to search for entertainment in the most unethical ways. They are actually not entertained but only deluded, thus makes man temporarily forget his problem. Actually, consuming alcohol, prostitution, disco-dancing, promiscous relationship, luxury and many others do not calm the soul. Nor do they entertain the heart, but they actually delude man from thinking about their problems temporarily. When the entertainments have ended, the soul will again be burdened with the problems that they are facing.

Such situation does not exist if man entertains himself with the true entertainment, that is with *iman* and good *akhlaq.* Besides easing the soul, true entertainment brings various positive effects to the society and country. Whereas, fake entertainment through vice will not be able to solve the problems but worse will attract all sorts of negative effects to the society.

For example, consuming alcohol causes intoxication and the drunkard will mumble nonsense which may insult and hurt others, thus damaging the love bond that ties a relationship together. Accidents may happen when a drunkard drives a car

and so on. Adultery can give rise to the birth of abandoned illegitimate children who will become a social malice. Prostitutes, when they reach old age, will lead a very downtrodden life and mockery as they suffer from diseases such as syphilis and AIDS. Obscene and wild social life which is accepted by today's society as their ways to entertain themselves, has actually resulted in numerous disputes and even killings.

In the idolized entertainment world today, the entertainers themselves are not entertained. They face various unsolved problems. Their lives are so troublesome that have caused many fights, broken marriages and suicides. They do not feel safe and they could not save others. Many liquor shops, discos, brothels, night clubs, casinos and others do not bring security but instead bring all sorts of social diseases in the society. A clear evidence can be found in the United States and Europe which are the centres for all sorts of vices. A human society which is not guided with good akhlaq but is exposed to all desires and *nafs*, has totally lost its humanity. The attributes' of such a society seems similar to the animal kingdom or wild animals in the jungle. Killing other people has become a common act and is carried out in the name of freedom and the development of a sophisticated technology.

There is no such thing as true entertainment in the life of a progressive and modem man. The thing that is progressive and modem is not the human being and their human values but it is the physical materials which is lifeless. Only the societal development is advanced but not the people and its human values. Whereas the true entertainment is calmness and love and care in the heart, which comes from a relationship that is based on good *akhlaq* Good *akhlak* enables man to entertain and be entertained by others. Even without sophisticated technology, they will still feel at ease with love and care. But love and care does not exist in today's society. It may exist in slogans but not in reality. An individualistic and materialistic society can never be able to love and care for

each other and behave with good *ukhluq*. The terminology of love and care and good *akhlaq* do not exist in their diary. In fact, such terminologies are considered 'alien'.

The United States and Europe need to know that their credit is only in their sophisticated technology and not on their human development. Which is more important, human development or technology? If man is good, the whole world today will be in good. But high technology cannot guarantee goodness. In fact, at times it is channelled towards destruction and wars. Thus, the work to improve the man is more important.

Man's goodness is in his *akhlaq* Which is better, an arrogant leader or a leader who is loving towards his followers? Which is better, a generous or a stingy richman? Which is better, a well-mannered and responsible youth or an undisciplined and irresponsible one?

Indeed, surely the one with good *ukhluq* is better. Let us try to portray the image of this world if it is administered by a leader who has good akhlaq, the rich with good *ukhluq* and *the ulama* possess good *ukhluq*. And so do the youth, teachers, parents and the rest. How peaceful and beautiful the world will be. Love and care is felt everywhere. Cruelty, deceit, abuse of power, jealousy, revenge and many other man's wrongdoings will vanish from the human being. The world becomes peaceful, harmonious and safe. Is there any other ways or formats to save the human society?

If there is none- and I think there is none- let us struggle to build in ourselves and the society good *ukhluq*. *An ukhluq* which is loving and caring for each other and at the same time creating the universal unity.

When every group of man or majority of them have good *akhlaq* they will get attracted and love and care for each other. They will be friendly with one another and no longer offend each other. The world will be peaceful and safe.

When Muslims portray and practise good *ukhluq* towards

non-Muslims and in return, the non-Muslims show good akhlaq to the Muslims, surely love and care will develop between these ethnic and religious groups.

The same goes when the leaders and people of a country practise good ***akhlaq*** with the leaders and people of another country and this in return would ensure the establishment of a good relationship between the two countries.

If this could occur in the entire world, definitely the world will be peaceful. Such is the simple theory on how to make the world a peaceful one. The teachings of ***akhlaq*** to mankind as a cementing factor or the bond that links love and care between the people universally needs to be introduced into these world. Good ***akhlaq*** is adored by the people all over the world. But why does this common liking is not being attempted and strived for?

Man will only become humane, different from animals, when he possesses good akhlaq. This attribute is shaped by a good heart. A good heart is developed by clean food. Prophet Mohammad SAW once said:

> ***"Inside the body of the sons of Adam is a piece offlesh. When it is good, so will the entire body, when it is bad, so will the entire body. Knoweth that it is the heart."***

Chapter 9

Prophet Mohammad SAW a Model to Love and Care

IN ORDER TO HAVE peace, happiness and harmony in this world and the Hereafter, man needs a model to follow. Although every man is born with the instinctive need to love and be loved, without a model, we cannot attain the perfection of love. ALLAH the Almighty with His Blessings and Love has always shown us the ways which would lead us, as His servants, to safety. Man is then left to make the choice, whether to follow the given guidance or not, and that's all.

On this basis, ALLAH the Almighty sent His beloved messenger, a man named Mohammad bin Abdullah, about a thousand and four hundred years ago, to guide us on this earth. Our beloved Prophet Mohammad SAW was endowed with the perfect physical and spiritual attributes by ALLAH. ALLAH preserved the characters of Prophet Mohammad SAW from any possible faults and imperfection, so as to become the grand example and model for other human beings.

Being nurtured as such, Rasulullah SAW was transformed

into a person with the greatest ***akhlaq*** (virtue), both towards ALLAH and towards mankind. Thus, it is of no surprise when ALLAH praised Prophet Mohammad SAW in the Holy Quran in the verse:

> ***"And thou (standest) on an exalted standard of character."***
>
> (Sura Al-Qalam: 4)

Rasulullah SAW was groomed to ***be the insanul kamil*** (perfect person) to become the symbol of all good virtues. Prophet Mohammad SAW is the most perfect man. The whole constellation of good virtues was endowed to the Prophet Mohammad SAW by ALLAH. Since the main focus of this book is on love and care, I will concentrate on one aspect of the ***akhlaq*** of Prophet Mohammad SAW, that is his affection to the whole of mankind. Rasulullah SAW was affectionate to all living creatures, be it man or animal, Muslims or non-Muslims.

It is on this basis that ALLAH clarifies in the holy Quran that Rasulullah SAW brought blessings to the world. ALLAH decrees:

> ***"We sent thee not, but as a mercy for all creatures."***
>
> (sura Al-Anbia: 107)

Rasulullah SAW had once said:

> ***"I have been sent to perfect good character."***

Here I would like to portray love and care that is one of the many aspects of the ***akhlaq*** of the Prophet Mohammad SAW which is very important to mankind. At least for their own salvation in this world if not in the Hereafter. I would not discuss the other characteristics of the Prophet Mohammad SAW so that our discussion would not deviate from the theme of this book.

Rasulullah SAW's affection for others is beyond comparison. There are two main angles that would allow us to prove that Rasulullah SAW was a loving and caring person.

Firstly, from the angle of knowledge. If we read the Holy Quran and the Hadeeth in detail, we would observe how affectionate and loving Rasulullah SAW was. Even towards the children and the animals. Among the verses from the Holy Quran which shows how very affectionate Rasulullah SAW was when ALLAH decrees:

"Now hath come unto you an Apostle from amongst yourselves; it grieves him that ye should perish; ardently anxious is he over you: to the believers is he most kind and merciful. "

(Sura At-Tauba: 128)

In another verse ALLAH the Almighty decrees:

"Zt is part of the Mercy of Allah that thou dost deal gently with them."

(Sura Ali Imran: 159)

Among the Hadeeth that indicate how great is the affection and loving and caring the Prophet Mohammad SAW are:

" Whoever does not love, will not be loved in return. "

"Show affection and love to anyone in this world, and surely you will be loved by whoever (malaikah) is present in the sky. "

"The best among man is the person who gives benefit to others, for instance giving love and care."

"The best of man is those who have the best akhlaq,

that is most loving and caring towards others."

"Render your service (among them your love) for your parents, your children will then render their service to you. "

"Whoever does not love others, will not be loved. "
(Narrated by Tirmizi)

"Whoever fulfils one of the wishes of his brother's, will have seventy of his wishes fulfils by ALLAH. "
(Narrated by Ibnu Abi Dunya)

"Whoever inflicts cruelty to kafir zimmi (law-abiding infidels), Z will be their saviour even if he (the person who inflicts it) is a Muslim.

"'Among those of you who are dearest to me are those who have the best character, they respect other people and are amicable and easily approachable. "

'A true believer is one who is amicable and is easily approachable, and there is no goodness in one who is difficult to mix and be approached by others. "

"Whoever does not love our unprivileged people, yet he knows the obligation of being our people of higher esteem, he does not belong among us. "
(Narrated by Al-Bukhari)

"Whoever does a good deed (extending love and care) to orphan boys or girls, he and Z shall be like these two in Paradise (putting two of his fingers together). "
(Narrated by Al-Hakim)

"Verily those who are dearer to ALLAH are those who

are amicable and easily approachable. Conversely, those most despised by ALLAH are those who slander and disrupt brotherhood. "

Secondly, from the angle of the practical life of the Prophet Mohammad SAW, of his loving and caring in the reality of his life. There are many stories about the Prophet Mohammad SAW that illustrate how deep the feeling of love and care in him.

Among them:

1. A Bedouin once pulled the Narjan robe Rasulullah SAW wore. The coarse texture of the robe left marks on his neck as the Bedouin did so roughly. However, Rasulullah SAW was not angered by the action. Instead, he gave the robe to the Bedouin as a present.

2. There was an old woman who liked to offend Rasulullah SAW by putting thorns, faeces and so forth in the path usually frequented by Rasulullah SAW. However, Rasulullah SAW had never taken any action against her. At one time, the old woman fell sick and this prevented her from dumping the obstacles in the path. Rasulullah SAW saw that something seemed to be amiss when he saw the clean and clear path. Thus, he enquired in the neighbourhood and was informed that the old woman was sick. Rasulullah SAW visited the old woman. His action touched her feelings and inspired her to embrace Islam.

3. One day, a Companion saw Rasulullah SAW kissed a child. Surprised by the unexpected action of the Prophet, the Companion asked, "You kissed the child, 0 Rasulullah?"

"Yes," said Rasulullah, ***"Whoever does not love and have affection, will not be loved in return."***

4. Rasulullah loved and cared for his Companions. If a Companion was gone or absent for several days, Rasulullah SAW would enquire his whereabout.

5. If somebody requested his help, Rasulullah SAW never failed to fulfil their wishes. He was quick to notice and very concerned about the difficulties faced by others. He was also a very committed person. Rasulullah SAW had said, ***"Whoever fulfils the wish of a brother, ALLAH would grant seventy of his own wishes."***

6. At one time, a Bedouin urinated in the Prophet's mosque. Some of Companions were annoyed by his rudeness. But Rasulullah SAW remained calm and remarked, "Let him finish..." After the Bedouin had relieved himself, Rasulullah SAW got up and washed the smeared area. After he was through, only then did Rasulullah SAW explained to the Bedouin the proper manners when entering a mosque.

7. At one time, Rasulullah SAW went out to the town of Thaif for ***da'wa*** (propagation) with his foster son, Zaid bin Harithah. The people of Thaif had asked the children and naughty teenagers to throw stones at them. One stone hit Rasulullah SAW and caused his knee to bleed.

An angel witnessed the scene and was outraged. The angel offered to crash the people of Thaif with the hill scattered over the town. However, Rasulullah SAW refused the offer and said, ***"Do not do that because the people do not know that I am their Prophet."***

The angel relented. On other hand, Rasulullah SAW made a prayer for the people of Thaif, "0 ***ALLAH, please guide my people for they do not know. "***

8. At one time, Rasulullah SAW allowed and let a Companion pressed his thigh against his while they were sitting

down together. Rasulullah SAW did not pull his thigh away in order not to hurt the feelings of the Companion. He did not want the Companion to believe that he refused and did not like to sit down beside him.

9. During the migration to Medina, Rasulullah SAW was chased after by Suraqah who wanted to win the reward offered by the Quraish infidels of Mecca in return for killing Rasulullah SAW.

Each time Suraqah's horse tried to get close to Rasulullah SAW, it would stumble and fall. Rasulullah SAW did not make use of the opportunity to kill. Instead, Rasulullah SAW forgave him. This made Suraqah surrendered and promised that he would no longer make any attempts to take the life of the Prophet.

10. At one time, an enemy named Da'thur saw Rasulullah SAW resting on a rock. He jumped and placed his sword at the Prophet's neck. "Who is going to save you now?" Da'thur asked the Prophet.

Spontaneously, Rasulullah SAW answered, *'ALLAH!*

Da'thur seemed to be shaken by the answer, his sword fell to the ground. Rasulullah SAW picked it up and this time the Prophet asked, "Who is going to save you now?"

Frightened, Da'thur answered, "Nobody!" Seeing the fear, Rasulullah SAW forgave Da'thur and freed him. This act of love and kindness inspired Da'thur to embrace Islam.

11. Rasulullah SAW was also very loving toward his own children and caring toward his wives. He always forgave the mistakes made by his wives. Sometimes he would help in the household chores, repair the tear on his robes or shoes.

12. Rasulullah SAW would often accompany the poor and

visit the widows to enquire their daily necessities. He would even mingle with the poor, have conversations, meals and befriend them.

13. One morning during Eid, Rasulullah met a small boy crying at the roadside. He was touched and asked, "Why are *you crying ?* "

The child answered, "My father died a martyr (in the way of ALLAH) whilst my mother has remarried. I am left on my own and has no new clothes to wear for Eid.

Rasulullah shed tears sharing his misfortune. He asked, ***"Would you be happy if I were to become your father and Aishah be your mother.***7" The child was very happy to hear this, that the noble person was to be his father. The Prophet brought him home, gave him a bath and gave new clothes to him. The child was happy and so was the Prophet because he had been able to bring about this happiness.

14. One day, while the Prophet was on his way to the . market, he met a slave (a boy) crying by the roadside. When asked why he was crying, the slave answered that he lost the money given to him by his master. Rasulullah gave his own money to replace the money lost. But when he returned from the market, he saw that the same boy was still crying.

"Why are you crying?" asked the Prophet.

"Now I am scared that my master would beat me for being late," answered the boy.

Thus, Rasulullah had to accompany the boy home to ensure that his master would not beat him. The home was occupied by several women. Rasulullah gave salam three times before they opened the door. When asked whether they could not hear his first salam, the women replied that they wanted Rasulullah to make as many prayers possible for them.

Rasulullah explained his visit and why the boy was late.

He requested that they not punish the boy. But if they insisted, he offered that he be caned in return. The Prophet started to roll up his sleeves.

When the Prophet finished, the women were quick to respond, "From this day onward, we delcare him a free person."

Thus, this is the result of affection, love and care for others.

16. The neighbour of Rasulullah SAW was a Jew. The Prophet SAW safeguard the rights of a neighbour. He never do things that might hurt his neighbour. On the other hand, he often gave food and other forms of presents to his neighbour, , the Jew.

17. The Prophet also placed great concern over the rights of non-Muslims who were willing to live under Islamic laws, generally known as kafir ***zimmi.*** The Prophet had said, ***"Whenever a kafir zimmi is oppressed, I am his saviour."***

18. Besides being kind to human beings, Rasulullah SAW was also loving and caring toward animals. He prevented children from torturing animals.

Rasulullah SAW advised man to use a sharp knife when slaughtering animals. The animal being slaughtered would die quickly and not be in pain and suffering for too long.

Rasulullah SAW often reminded man that camels or other animals should not be overloaded.

At one time, a cat slept on the turban of the Prophet. Rasulullah SAW cut the turban in order to avoid disturbing the sleeping cat.

These are several stories that prove how loving and forgiving Rasulullah SAW was. He is the absolute, grand model of love and care which should be examplified by human beings especially the ***ulama*** throughout the age. Rasulullah's love and

care towards man and animals should be followed and dispersed equally throughout the whole world.

In the world today, however, the opposite happens. Love, care, peace and harmony are absent. This is the struggle of the Jamaah darul Arqam that is to bring into existence love and care shown by Rasulullah SAW.

darul Arqam wishes and is struggling to revive the natural instinctive feelings of mankind for each other, including animals. This is the basis of darul Arqam's struggle throughout the world, even towards the non-Muslims in the non-Muslim countries. All praises be to ALLAH, this struggle has been accepted by many people, excluding those who have self-interests.

Again I would like to emphasize here that the basis for Dan.11 Arqam's struggle is love and care. That is why darul Arqam does not retaliate when they receive ill-treatments. This is the personal attire of every darul Arqam's member. Therefore, those who claim to be members of darul Arqam but who are rude and lack the attributes that symbolize love and care in their words and manners, they are not members of the ***jamaah*** This is because not loving each other means going against principle and discipline of the ***jamaah***

Chapter 10
Allah is the Greatest Love

AS PREVIOUSLY DISCUSSED, wanting to be loved and to love is man's natural instinct. Man wants to be loved by others. When he realises that someone loves him, spontaneously he will love that person too.

One ought to remember, loving or wanting to be loved by others is not the utmost of love or the greatest love because love among man does not last long. The longest is the duration of time we are alive. In fact, often occurs in the middle of our life, that is before we die, the love fades away or would totally perish. The idolised love would totally be crushed.

It's only here that we realize that love and care for human being (makhluq) or love and care from human being is not real or true love and care. It is only temporal love. All this while we assume the love and care was true and last to the end. Apparently, in our journey in life or in the middle of our age, our love and care for others or others' love and care for us, the person himself or we ourselves impair it for the very reasons which have been discussed before this. Thus, that is why loving

and caring human beings always disappoints us eventhough it is not wrong to do so.

Therefore, we should never ask, beg or expect to love man or loved by man eventhough nothing is wrong with it. That kind of love does not last. If we were to obtain it, that's good. All praises be to ALLAH. If we fail to obtain it, one should not mind. But to give and accept everlasting love, which is called the greatest of love. That is loving ALLAH The Greatest. This is the real, true, everlasting love that brings happiness in the world and the Hereafter. This kind of love is beyond comparison. And if sucessfully attained is the most satisfying and easing one. Its fruits are the most entertaining and most pleasing.

Unfortunately, this true and great love is rarely given attention to. People seldom pursue it as they pursue other kinds of 'cheap' love. Probably, out of ten million people only one pursues it.

Even if one has loved ALLAH and eventhough the entire human beings are against him or hates him, he still get happiness and calmness. On the other hand, love and care for human beings will never give true and everlasting happiness to man if the real love to ALLAH is not possessed. That is why those who have strong belief in ALLAH and obey Him will always be calm even when they are in difficulties and trials

Therefore, if we cannot possess love from man, we do not have to feel sad because such feelings of love do not last. Furthermore, it is neither real nor true. If such is the situation, do find and pursue the greatest love, so that ALLAH the Most Loving and Most Affectionate loves us.

ALLAH's love and care for His creations can be justified from two aspects. Firstly in the aspect of knowledge. Secondly, in the realistic aspect of everyday's happenings. In the aspects of knowledge, there are many Quranic verses that describe

ALLAH's great love and care for His servants.

Among them are:

"But ifye count the favours of ALLAH, never will ye be able to number them. "

(Sura Ibrahim: 34)

"Who has made the earth your couch and the heavens your canopy; and sent down rain from the Heavens: and brought forth therewith fruits for your sustenance; then set not up rivals unto ALLAH when ye know (the truth). "

(sura Al-Baqarah: 26)

"Behold! In the creation of the Heavens and the earth; in the alteration of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which ALLAH sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth: in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth- (Here) indeed are signs for a people that are wise. "

(sura Al-Baqarah: 164)

"But to those who believe and do deeds of righteousness, He will give their (due) rewards- and more, out off His bounty. But those who are disdainful and arrogant, He will punish with a grievous penalty; nor will they find, besides ALLAH, any to protect or help them. "

(Sura An-Nisa: 172)

"0 my people! This life if the present is nothing but (temporary) convenience. It is the Hereafter that is the home that will last. He that works evil will not be requited

but by the like thereof And he that works a righteous deed- whether man or woman- and is a believer- such will enter the garden (of bliss): therein will they have abundance without measure. "

(Sura Al-Mukmin: 39-40)

"And ALLAH has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildrens. And provided for your sustenance of the best; will they then believe in vain things, and be ungrateful for ALLAH's favours?"

(Sura An-Nahl: 72)

"Who created me, and it is He who guides me; who gives me food and drink, and when I am ill, it is He who cures me. "

(Sura As-Shuara: 78-80)

"But if the thief repents after his crime, and amends his conduct, ALLAH turneth to him in forgiveness; for ALLAH is Oft-Forgiving, Most Merciful. "

(Sura Al-Maidah: 39)

"Say: 0 my servants who have transgressed against their souls! Despair not of the Mercy of ALLAH; for ALLAH Forgives all sins for He is Of-Forgiving, Most Merciful. "

(Sura Az-Zumar: 53)

"Verily ALLAH will not lessen a believer's deed given (to him) on the earth nor will ALLAH deducts his rewards in the hereafter Whereas for the unbelievers their deeds will be given on the earth while in the hereafter they were found empty-handed (without any deeds), but they will still be rewarded (due to the Mercy of ALLAH).

Verily, ALLAH likes anything done with love and care.
(Narrated by Bukhari)

In the reality of life, we love ALLAH the Greatest so that with it we will get the greatest of calmness in this world and in the Hereafter. This is because:

1. ALLAH is the God that creates and gives us life and also the entire world for us to live in, so long that we do not abuse it.

2. He is the God that creates Hereafter as our everlasting living place after we die. If we believe in Him, worship and obey Him and be kind as He commands and not merely do things according to what we want, then we will be placed in Heaven furnished with unimaginable pleasures.

But if the opposite happens, the tortures of Hellfire will be inflicted upon us, the torments of which are not possible to be pictured. May ALLAH protects us from the torments of His Hellfire; so horrifying, horrible and frightening.

3. ALLAH is the God who creates us husband to enable. us to be entertained, creates wife for us to have pleasure and children as the apple of the eyes that soothes the heart. If such is the case, why do not we love ALLAH, that grants us husband, or wife, and the children?

4. At time when we were tested by pain, it is ALLAY Who cures. He gives easiness to the pain we are experiencing., He bestows calmness when we get into difficulties. Being cured by ALLAH, after some pain, is this not a blessing?

5. ALLAH is the one who gives sustenance so that we can eat, drink, clothe ourselves and other. With all these, we are saved from hunger, thirst, lack of clothing and others.

6. ALLAH is the One who fulfils our needs that we asked from Him. If not all, ALLAH has answered some of them. This soothes our heart. It is also the grace from ALLAH.

7. If there is any problems or tests in our life, we ask the solution from ALLAH. Otherwise, to whom should, we turn to? Even if ALLAH does not solve all of our affairs, at least part of it has been solved. With ALLAH's existence that offers us a place to turn to, we have hopes. Even these hopes soothe us and give us enough willpower so that we do not loose hopes or get frustrated.

8. If we are given comforts by ALLAH, that means ALLAH wants us to multiply goodness to mankind so that with it we will get lots of rewards from ALLAH in the Heavens.

9. If ALLAH tests us with pain, poverty, natural disaster and man's badness (malignant, slander and other difficulties to us), that is because ALLAH wants to punish us in this world so that we are saved from His punishment in Hereafter. That is why if man understands, he will be calm in facing the tests. But, on the other hand, if he does not understand the meanings behind the tests, moreover if he is impatient, he will face two difficulties. Firstly, the difficulty of the test itself. Secondly, he feels disturbed because of the test.

10. ALLAH has created man more noble and more perfect as compared to animals and trees with the presence of the mind. With the mental faculty, man gets knowledge and is able to control other man no matter how big and strong that other man is.

11. It is ALLAH who alternates night and day so that man can rest and work in accordance to his natural instinct.

Well, this is enough to list among the great graces we are enjoying from ALLAH. Actually there are uncountable grace as ALLAH proclaims:

"But ifye count the favours of ALLAH, never will ye be able to number them. "

(Sura **ibrahim 34)**

If such is the case, it is very logical and most appropriate to love ALLAH. That is by believing in Him, worship Him as He wants, and not as we want. Further, to perform whatever He commands and leaving behind all that He forbids. As a poof of our love to ALLAH, do good deeds to all ALLAH's human beings as He commanded. Thus, with that we are considered admitting and feeling the magnificence and greatness of God's love!

Love ALLAH. Glorify ALLAH. Be happy and entertained with Him through ***ibadah*** (ritual deeds) which He has given guidance to us, be it the methods and the forms. Even though we cannot see Him but do believe that He is The Most Seeing. Eventhough we can never be able to picture Him, and in fact it is wrong to picture ALLAH, but He is The Most Powerful to see the physical and spiritual pictures of ourselves.

Again, I would like to stress, love ALLAH so that ALLAH will love us. This is the source of man's happiness and serenity. Not only in the world but also in Hereafter, an everlasting place. Do not pursue fake love, that is love among human beings. But pursue the everlasting real love, that is God's love, the Great Creator who created us, because ALLAH's love is the source of all happiness and serenity. God's love is everlasting and real.

Conclusion

IN THE CONCLUSION of this book, I would like to emphasize that love and care is the basic spiritual human needs. It is the natural requirement of the spirit or the soul. It is also the second key to happiness after iman (faith). iman is the first and most important key to happiness.

However, it is unfortunate that the human rights' activists today do not include love and care as an agenda in their struggle. What's more to make it the basis for their struggle. Even the United Nations has never made a policy on love and care nor do they bother to bring forward the struggle for love and care as their agenda. Thus, this is why the struggle of the United Nations has failed to bring peace and tranquility to this world.

Here lies the uniqueness of Islam. Islam gives priority to love and care and even makes it compulsory for the Muslims to generate it and to struggle for its existence in their life.

Unfortunately, Muslims of today, even the so-called ulama (Muslim scholars), are not able to create an atmosphere of

love and care because they have been influenced by secularistic education. In reality, the ulama are similar to the group who claim themselves as human rights' activists who claim to be expert in safe-guarding the human rights but are yet to create love and care within themselves.

As a result, the fate and situation of the Muslims is similar to that of other people. Hence, we can conclude from our experience that whoever lacks love and care will lose the happiness and harmony in life. The abundant wealth, vast acreage of farm, immense power, good looks, muscular body and luxury possessions will be meaningless by then. The life of man would remain empty, desolate and full of disappointments.

Imagine even those who live luxuriously, if they are devoid of love and care. What's more of the poor, surely their life would be even worse.

Since love and care no longer exists in the today's world, man only communicate with each other as acquaintances. They might come from the same place, the same family, the same school and the same party or jamaah, but they feel isolated from each other. They are merely acquaintances, thus do not know each other. They might meet each other but their hearts do not relate. They may be present but their presence is not felt.

In this era, nobody can be called a 'friend'. There are only acquaintances. There are no bonded hearts amongst man but only physical contacts. There is no willingness but only an obligatory feeling. Man meet only when it is necessary, although the heart does not want it. They have to mingle because they are compelled to do so since they cannot live on their own. When they mingle, their hearts are full of worries. The leaders are compelled to give orders to the followers. But when they give the orders, it is felt that the followers are not happy with them. Their hearts are not pleased when they receive orders but physically they have to carry it out for the sake of

maintaining their livelihood.

Hence, we who live in this era that we claim to be modem, with all the sophisticated equipments, are in fact living in the midst of the jungle, full of fear and terror.

Why do I say so? It is because most of the time we are in a state of worry, similar to those people who are in the middle of that dangerous jungle. The heart is always frightened and the mind wanders what might happen next. When are the centipedes going to bite? When are the mosquitoes going to attack? When are the bees going to sting? When are the snakes going to bite? When are the ants going to bite? When are the tigers going to pounce? When are the boars going to strike? When are the elephants going to stampede? When are the trees going to fall?

What a torture! We live in a so-called sophisticated era but alas, all sorts of negative feelings such as fear, worry and torment are haunting us. Isn't it similar then to life in the midst of the jungle? This is what is felt by most people today; from the lower class to the upper echelon, the ordinary people to the rulers, from the poor to the rich, from the ignorants to the educated, from the coolies to the kings. Many people are bored with life in this world. They would like to escape to another world. But of course... there is no other world other than this earth that we set our foot on!

Thus, those who do not know about the reality of the Hereafter and death would commit suicide. They assume their death would put an end to their problems. Whereas the truth is, by committing suicide, they run from an extremely small suffering to the most horrible torture. They forget that in the Hereafter, there is the Hell with the most torturing punishments awaiting them. In this world, there is no peace and it is even worse so in Hell where it is the most miserable place.

To conclude this book, I would like to call upon everyone regardless of race, ethnic groups and religion to find a way out

from our sufferings. That is to get out of a tormenting life unladen with love and care to a tranquil life based on love and care. The best and formost, let us live a life based on *iman* (faith).

Surely, there is a way out of this problem and suffering because ALLAH is the Most Merciful and Most Loving. He created the world and He made us His servants. Surely ALLAH has laid down the path for us to tread and follow.

Unfortunately, eventhough the path set by ALLAH is clearly evident, most people are unable to detect it. If man were able to detect the path, they would have surely found it and continue walking on it. Hence, therein the happiness in the world and Hereafter lies.

That is all. I hope that this book will be our guide. May ALLAH guide us to His path which is the only way to safety.

Verily ALLAH, I beg for Your forgiveness if any personal interest emerged while I was writing this book or if the writing of this book was not solely for gaining Your blessings. And also if the knowledge presented here is not exactly as You want it to be. But this is where the extent of my ability allows me, Your humble servant, to perform. I can feel that there are many weaknesses therein. However, 0 ALLAH, I beg that the weaknesses will not cause You to take action against me. Please forgive my sins for You are the Most Forgiving, Most Merciful and Most Loving.

Love and care is a universal feeling that is inborn in man. It places man equal irrespective of race, creed, and nation. It is a means towards unity and tolerance. It should happen since love and care is spiritual basic needs of every soul. This love and care is the source of world peace, harmony and joy.

But the world today has been entirely engulfed in crises, frictions and wars. Individualism and hatred of one another have made life of mankind miserable like hell. The relationship between parents and children, husbands and wives, teachers and students, leaders and his followers has collapsed because of the lack of love and care.

In which direction and in what way can man resolve such situation, knowing that world organizations, nation leaders and religious figures have turned into a stalemate in rebuilding the feelings of love and care?

This book globally illustrates a practical method towards recreating love and care in the self, family, society and nation irrespective of race, religion, culture and skin colour. Abuya Sheikh Imam Ashaari At-Tamimi explores this theme and renurtures the natural instincts of man to live with love and care.

How wonderful life would be if we can truly uphold and manifest love and care in our lives. Abuya Sheikh Imam Ashaari At-Tamimi presents you this book:

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